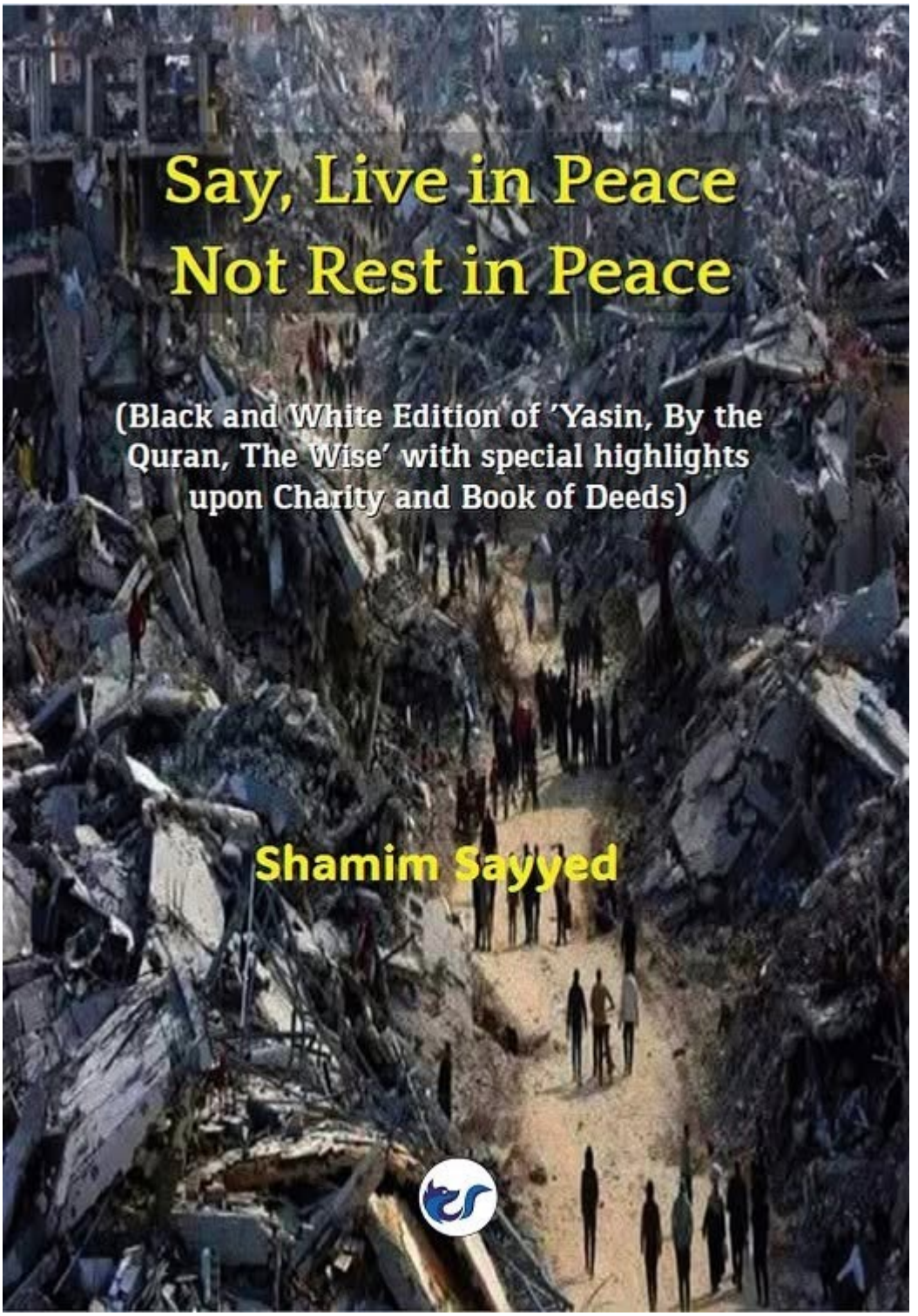
Say, Live in Peace
Not Rest in Peace
(Black and White Edition of 'Yasin, By the Quran, The Wise' with special highlights upon Charity and Book of Deeds)
Shamim Sayyed

Say, Live in Peace Not Rest in Peace

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Shamim Sayyed

I dedicate this book to humans and their humanity with a note from the Qur'an that, "When they are told, 'Do not spread corruption upon the land, they say, 'We are just peacemakers. Indeed, it is they who are the mischief-makers, but they perceive it not. (Qur'an)

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Foreword

Did you know: Islam made Muslims pioneers in knowledge in the 7th CE when Prophet Muhammad (ﷺ) asked: "Education is obligatory for every man and woman."

At Oxford University, women weren't allowed to graduate until 1920! Equality in the 7th century CE, delayed by Christians till the 20th CE

Preface

We are humans, but we are the most arrogant and dangerous creatures on Earth. More educated, more civilised, more well-dressed, more dangerous we are. We kill humans and take pride in it. We destroy the homes of innocents and take pride in it. Not only that, but we dehumanise humanity and show our pride in it. Allah reminds, Oh man, have you not considered that from what you have been created, from a dust and then from a despicable fluid, a drop of sperm. Still, you don't realise your status. So why this attitude? Being a human it is our duty to think about their livelihood instead of destroying them, being a human it is our duty to think about their shelter instead of destroying them, being a human it is our duty to think about their existence instead of destroying them. But we are involved just in the opposite. Allah reminds that doesn't the man understands that he will be raised one day for his accountability, standing in front of Allah without any shade above them and any clothes upon them. So, Allah reminds what makes them so haughty. If Allah can produce a fire from the green tree and revive a dead land into a green pasture, and if He can produce this universe and humans from nothing, then how can he not revive all the dead once again for their accountability for their deeds? And man should know that His is the command and His is the sovereignty. He only commands 'BE' and it happens, but through these examples, he wants to remind mankind that no soul can escape his grasp, whether it is a sinner or holy. Both will be accountable for their deeds, and Allah will compensate every soul good or bad through either punishments or rewards. What is hindering mankind from understanding these simple truths? Closing our eyes does not remove the truth until we acknowledge what is right and what is wrong. Otherwise, the truth will never manifest itself to our eyes or into our consciousness, and we will ever remain deaf, dumb and blind with healthy ears, a healthy tongue and healthy eyes.

In Islam, humanity is directly spoken by Allah in verse 17:70, "Indeed, We have dignified the children of Adam, carried them on land and sea, granted them good and lawful provisions, and privileged them far above many of Our creations. And among the progeny of Adam the Prophet (ﷺ) was described by Allah in verse 21:107 as, "O Prophet, We have sent you only as a mercy for the whole world. And Muslims have been described by Allah as, "You are the best nation produced as an example for mankind. You enjoin what is right and forbid what is wrong and believe in Allah." [3:110] So "O you who believe! Stand out firmly for justice, even against yourselves, your parents, or your kin. [4:135]

The Prophet said: “Have mercy on those on the earth, and the One above the heavens will have mercy on you.” [Tirmidhi, 1924]What is wrong with the humanity? How can they con- duct genocide? How can they approve genocide? How can they preach Right to Genocide? Why do they burn Qur’an? What verses make them epileptic against Quran so that they burn it to ashes in front of its 2.5 billion helpless followers who can’t even protest this typical ‘Freedom of Expression’ for the fear of being branded as terrorists, a general tag for Muslims now a days....

Let the whole Quran to be scrutinised and all my findings will be honestly present in my upcoming series “The Cry of the Burning Book” if God so desires. Ameen

Shamim Sayyed

Dated: June 2025

Acknowledgments

I acknowledge the gift of education to me by my parents and the support provided by my wife to complete this book... She is a source of inspiration in my writing and every matter, like a true partner sharing all good and bad with me equally... May God bless her and our parents.

Introduction

In the Name of Allah
Most Merciful: Most Beneficent

Recent incidents of Qur'an burning have compelled me to investigate the verses of the Qur'an to uncover the justifications for the widespread animosity towards this scripture. This has motivated me to delve into the text of the Qur'an to discern what makes it so reviled compared to other religious texts like the Bible, Talmud, Gita, Manusmriti, and so forth. This book constitutes a portion of my analysis derived from my findings within the Qur'an and its verses. It is not intended as a commentary on the Qur'an, nor does it offer any religious or political guidance to any community. It should be strictly viewed as my research work and analysis for educational purposes only. Before we proceed with a verse-by-verse analysis, we must comprehend what the Qur'an represents. What is revelation? Who are the messengers? And so on**.**

Revelation and its significance

It all begins with the Creation by the Creator, encompassing both what we see and what we cannot see. Allah is the creator of our universe, other universes, everything within it, and whatever lies beyond it—both what is visible and what is invisible, whether informed to us by the Creator or not. Everything. He created humans and endowed them with a natural intelligence (NI) and consciousness for decision-making. It is this consciousness and decision-making for which the Creator will hold individuals accountable for their deeds if they stray from His commandments. These commandments serve as a constitution for humanity, collectively referred to as revelations that arrive directly through angels or inspiration or in the form of dreams. It cannot be denied that the one best suited to provide a manual for proper operation is its creator. When Allah created humans, He understood their operational modes for their betterment and, subsequently, for

the improvement of the surrounding society. From the arrival of the first human prophet, Adam (peace be upon him), until the last day, Allah has sent Prophets and Messengers to every nation for their guidance; however, regrettably, most of the population have denied following the guidance provided by their Creator.

But why guidance?

Only Allah knows how many Prophets and Messengers have arrived on the earth. The Qur'an says that "And Messengers We have mentioned to you before, and Messengers We have not mentioned to you." [4:164] However, Allah declares that He sends Messengers and Prophets to every nation and every human being so that no one can deny that they were unaware of His directions. Before the creation of humans, Allah created two more things: angels from light and Jinn from fire, and lastly, humans from dust (soil). Angels always obey Allah, as they do not possess the element of 'decision-making resulting in disobedience' within them. Jinn and humans obey and disobey Allah, as they have been granted the power of decision-making through their NI (natural intelligence) and consciousness.

When Allah created humans (Adam), He asked the angels to prostrate before him. One of the Jinn named Iblis, who used to remain with the society of angels, disobeyed Allah when Allah asked him to prostrate to humans (species). The angels did, but Iblis, being a Jinn with the power of self-determination and decision-making, decided that a human could be superior to him. Humans are created from dust, whereas jinn are from the blazing fire. He refused to bow down to humans and thus disobeyed Allah. Allah cursed him, and since then, he has become an ardent enemy of humans. His mission is to corrupt the nature of the humans upon whom Allah has created them so that their destination will be destruction in an eternal blazing fire. Thus, to protect mankind from the whispers of Satan (the cursed one, Iblis), Allah sends revelations from time to time, from nation to nation, whenever the nation forgets the direction of Allah and starts making mischief and corruption on the earth.

Muhammad (Peace be upon him) was the final messenger and prophet from Allah. He was born in Arabia. Arabia at that time was a nation that was filled with corruption, killings, alcoholism, idolatry and association in the belief of Allah. The prophet remained very depressed with such moral, political and social darkness among his people, and so he used to go into seclusion for many days and months inside a cave. Then one day, Allah sends the angel Gabriel with guidance for mankind. After that, a series of revelations started coming down, which were finally consolidated into a physical form today known as the Qur'an. According to Muslims, what is today rejected and burnt is nothing but the words of Allah that arrived for the guidance of mankind.

That is why my analysis will be focused on the verses of the Qur'an only, to get into the rational reasons and reasoning why the Qur'an should not be burnt. But I will honestly try to find out every possible dot from the Qur'an to understand whether the burning of the Qur'an is justified or not. If not, then why? But first, we must understand who prophets and messengers are and what revelation was provided to them and why.

Who are the Prophets and Messengers?

In the language of the common man, prophets are human beings who are provided guidance from Allah, and they are asked to convey & remind it to the people of the previous Messenger who came before him, whereas the messengers are those human beings upon whom a new legislation and guidance for mankind is revealed, and it is asked to convey to the people who are not aware of it. So, the Prophets rule and judge people according to the previous legislation, but the Messenger rules and judges with the new constitution.

Examples of Prophets and Messengers: Adam (Adam), Idris (Idris), Hud, Salih, Ishmael (Ismail), Isaac (Ishaq), Jacob (Ya'qub), Joseph (Yusuf), Shu'ayb, Dhu'l-Kifl Job (Ayyub), Aaron (Harun), David (Dawud), Solomon (Sulaiman), Elijah (Ilyas), Elisha (Al-Yasa), Jonah (Yunus), Zachariah (Zakariya), John the Baptist (Yahya), Noah (Nuh), Abraham (Ibrahim), Moses (Musa), Jesus (Isa), Muhammad, etc. (Peace, mercy and blessings of Allah be upon all of them.)

Allah declares that "Muhammad is not the father of any one of your men but the Messenger of Allah and the seal of the prophets. Allah has knowledge of everything." [Qur'an 33:40]

As such, after the Prophet Muhammad (peace be upon him), there will be no other messengers to the world again, and the legislation and guidance revealed to the Prophet Muhammad will be valid till the Last Day. Even the arrival of the Prophet Jesus will be upon the legislation of the Prophet Muhammad (Peace be upon him), and he will be a Muslim belonging to a Muslim community, and he will rule according to the guidance of the Qur'an till his death.

Once the Angel Gabriel (Jibreel) came to the Prophet and asked, "O messenger of Allah, what is faith? Prophet replied, "Faith is a belief in Allah, His angels, His messengers, His books, the Day of Judgement and destiny."

The Qur'an declares that "Declare, [O believers], 'We have believed in Allah and what was revealed to us and what was revealed to Abraham and Ishmael and Isaac and Jacob and their descendants and what was given to Moses and Jesus and what

was given to the Prophets from their Lord. We make no distinction between any of them, and we are all Muslims and submit to Him." [Qur'an 2:136]

The Qur'an reveals only four revelations: "It is He Who has sent down the Book (the Qur'an) to you (Muhammad) with truth, confirming what came before it. And He sent down the Taurat (Torah) and the Injil (Gospel)." [3:3] "and We gave the Zabur (Psalms) to Dawud (David)" [17:55]

When Allah reveals a new legislation, then all the previous legislation of the messengers is abrogated, and there is no other way to continue the older versions because it is considered corrupt. The Qur'an declares that "And We have sent down to you (O Muhammad) the Book (this Qur'an) in truth, confirming the Scripture that came before it and Muhaimin (trustworthy in highness and a witness) over it (the old Scriptures). So, judge among them by what Allah has revealed." [5:48].

Before Prophet Muhammad (peace be upon him), the prophets and messengers were sent to their own people, nation or community only, but the Last Messenger was commanded by Allah to convey the message of Allah to mankind, and that will be the final message in the form of the Qur'an to mankind till the Last Day. However, the basic teachings of every prophet and Messenger were only one thing which the Qur'an reveals: "And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): 'Worship Allah (Alone) and avoid (or keep away from) Taghut (all false deities besides Allah, tangible or intangible).' Then of them were some who Allah guided, and of them were some upon whom the straying was justified." [16:36]

As the Qur'an is the final revelation, there are three things to be noted: First, Allah took responsibility to save it from any type of corruption, and secondly, it abrogated the validity of every previous book (Gospel, Talmud, Psalms, etc.), and finally, Prophet Muhammad (peace be upon him) was assigned as a Prophet and Messenger of mankind till the Last Day. The Qur'an says, "Indeed, it is We who sent down the Qur'an, and indeed, We will be its guardian." (Qur'an 15:9). "And We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind, but most men know not." [Qur'an 34:28]

NB: Prophets and Messengers are flawless in conveying the message of Allah, and in this regard, they are fully guided by Allah so that the message should be conveyed without any error or even a dot in it. The Qur'an declares, "We shall make you recite (the Qur'an), so you (O Muhammad) shall not forget it." [87:7] "It is for Us to collect it and to give you (O Muhammad) the ability to recite it (the Qur'an). And when We have recited it to you [O Muhammad through Jibreel (Gabriel)], then follow its (the Qur'an's) recitation." [75:17-18]

The social & political situation of Arabia before the Qur'an

Before the arrival of the Islamic era (or before the revelation of the Qur'an with divine rules of rights for both men & women), women were treated as a COMMODITY. It was in the 7th century when divine revelations suddenly arrived from Almighty Allah that illuminated the lives of women from dusk to dawn. It is just unbelievable, and why am I speaking in favour of the Qur'an? Yes, there is a reason. When I read the scriptures of the other 3 majors (Christianity, Hinduism and Jews, which cannot be discussed in front of a prudent family due to immorality in them or in the society, as they have verses of human rights violations in them), I found verses in the Qur'an just the opposite teaching ethics and human rights, and so far the concept of rights is concerned, it is a concept that I do not find in any other scriptures, except the Qur'an, to be honest. I can't make it understandable to those who have not compared all the religious scriptures with the Qur'an, but I will try to compare those verses that are away from immorality for the sake of justification. That's why the Qur'an should not be burnt, if not for other scriptures.

Surely, it seems that humans might have edited all those scriptures from time to time to fulfil the demands of the political or religious situation of a country or any region, maybe political or religious, because the divine rulings must always be the same. It will also be said that the Qur'an has also been changed in similar patterns, but then the rights therein that raise the status of women, providing them with the legislation and jurisprudence, justify that the divinity in the Qur'an is still intact and unchanged. However, in the Qur'an, Allah reveals that "Indeed We have revealed the Qur'an, and indeed We will be its Guardian" (15:9); "Falsehood cannot touch it, neither from before it nor from behind it" (41:42).

From the pages of history, the Qur'an & Hadith (sayings of the Prophet), it is found that the poor and people of lower categories in the society were the victims of the upper class & rich. There was a prevailing system of slavery, gender-based differentiation, the killing of the girl child, usury, alcoholism, etc. The women of the rich, or rich women like Khadijah (wife of the Prophet), even before the arrival of Islam, enjoyed the liberty of their kind, like self-employed entrepreneurship, proposing marriage to a man (the Prophet), etc. The wife of Abu Sufiyan, Hinda, fought in the battlefield against the Prophet & the advent of Islam.

However, there was much evil in the society, which is well defined in the Qur'an and Hadith itself. Jafar ibn Abi Talib (may Allah be pleased with him) summed up their situation during the 'Jahiliya (ignorance) period when he spoke before the Negus (ruler) in Ethiopia when they migrated there: "We were a people of ignorance, worshipping idols, eating dead meat, committing abominations,

severing ties of kinship, treating neighbours badly, and the strong among us devoured the weak. [Collected by Ahmad, (3/265)].

The situation of Pre-Islamic Arabia as revealed through the Qur'an & Hadith and collected from the pages of history is as follows:

I. Age of Ignorance & Illiteracy

The 7th century was the age of ignorance, where there was no consolidated political system, and people were illiterate. The Qur'an says it was an age of "Jahiliya" (3:154), ignorance & illiteracy (al-Jahiliya 5:50) and the age of Darkness. Honour killings, battles, captivity, slavery, etc., were dominant.

[The verses: "After sorrow, Allah caused calm to descend upon you, a sleep that overtook some of you. Another group, caring only for themselves, entertained false thoughts about God, thoughts more appropriate to pagan ignorance [al-jahiliyat, or illiteracy and ignorance before Islam], and said, 'Do we have a say in any of this?' [O Prophet], tell them, 'Everything to do with this affair is in God's hands.' [3:154]

"Do they want judgment according to the time of pagan ignorance? Is there any better judge than God for those of firm faith?" [5:50]

II. Ancestry:

The Arabs have their links of ancestry with Prophet Ibrahim (Abraham, Peace be upon him). In terms of the Qur'an & Hadith, there is a mention that Prophet Abraham left his wife Hagar in the desert of Arabia, where she gave birth to Prophet Ishmael. It was Ishmael who brought Zam-Zam (the sweet water source in the desert by the Arabs) into existence, and later the Kaaba was built. Ishmael married the daughter of the Mudad tribe and had 12 sons, who later grew into 12 tribes. Some of them spread to Syria, Yemen, Palestine, Egypt, etc.

Prophet Muhammad [Peace be upon him] said, "Allah selected Ishmael from the sons of Abraham, Kinana from the sons of Ishmael, Quraish from the sons of Kinana, Hashim from the sons of Quraish, and He selected me from the sons of Hashim." [Muslim 2/245; Tirmidhi 2/201]

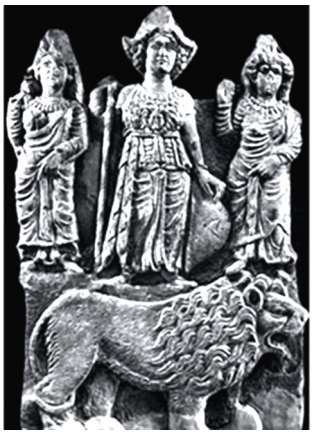
Abbas bin 'Abdul-Muttalib quoted the Messenger of Allah [Peace be upon him] as saying, "Allah created mankind and chose me from the best of them. He chose the tribes and selected me from the best of them, and He chose families and

selected me from the best of them. I am the very best for my people and family." [Hadith from Tirmidhi, 2/201]

III. Religion & Superstition:

They worshipped one supreme God of Prophet Abraham, keeping the faith of Prophet Ibrahim intact. But side by side, they started following idols of different kinds based on their necessities. People were idol worshippers (Qur'an 10:18) and highly superstitious. Idol worship and its different customs and rituals were introduced by one highly reputed religious man of Arabia called Amr bin Luhai. Idols were thought to be mediators between one supreme god (Qur'an 39:3) and (Qur'an 10:18). Hubbal was one supreme idol god, whereas there were other idol gods like Mannat, Laat, Uzza, etc. They offered different types of sacrifices to them, like cattle, food items, etc. (5:3, 6:121, 6:136, 6:138, 5:103, 6:139).

[The verses: "Indeed, sincere devotion is due only to Allah. As for those who take other lords besides Him, saying, "We worship them only so they may bring us closer to Allah," surely Allah will judge between them regarding what they differ about. Allah certainly does not guide those who persist in lying and disbelief." [39:3]. From the verse below we get their food habit ans other rituals:



And they worship, other than Allah, that which neither harms them nor benefits them, and they say, "These are our intercessors with Allah...." (10:18)

"Prohibited for you are carrion and blood and the flesh of swine and what was dedicated to other than Allah and the strangled and the beaten (to death) and the toppled (to death) and the gored (to death) and the partly eaten by a wild animal—except what you can slaughter before its death —and what was sacrificed on altars, and that you determine shares through divination. All that is grave disobedience" [5:3]

"Allah has made livestock lawful for you to consume. He has not made unlawful what the idolaters declared unlawful for themselves when dedicating them to their idols, such as Bahirah, a she-camel whose ear is cut off after it gives birth to a

certain number; or Saibah, a she-camel that is left for the idols after it reaches a certain age; or Wasilah, a she-camel that gives birth to one female after another; or Hami, a male camel that is used to mate with other camels and produces a given number of offspring. Allah did not make any of these things, but the disbelievers falsely claimed that Allah had forbidden these things. Most disbelievers do not differentiate between truth and falsehood and between the lawful and the unlawful." [Abridged Explanation of the Qur'an Verse 5:103]

"The pagans set aside for Allah a share of the crops and cattle He created, saying, 'This portion is for Allah," so they claim, 'and this one for our associate gods." Yet the portion of their associate gods is not shared with Allah, while Allah's portion is shared with their associate gods. What an unfair judgment! [6:136]

Further, verse 6:137-139 speaks of superstition during the time of ignorance.

Besides that, they also worshipped stars, the sun, and the moon. They used to go around the Kaaba without a dress, men and women alike. (7:31) Even if they have clothes or go around the Kaaba wearing clothes, then they must discard them after a short period and must circumambulate the Kaaba nude. [Bukhari 1/226; Ibn Hisham 1/202]

The verse: "O Children of Adam! Look to your adornment at every place of worship." [7:31]

Superstitions, Innovations etc. were first invented by 'Amr bin Luhai and innovations were treated as good signs and respected [Bukhari 1/499] Eclipses were treated as a bad omen [(Qur'an revealed "Allah commanded the Sun & Moon to be at the service of mankind (14:33), O mankind don't worship the Sun & Moon, instead worship Allah, the One Who created them for your benefit, if you truly worship Allah" (41:37)]. They used to cast arrows seeking divine help before travelling, besides taking the help of soothsayers, astrologers etc. (The Qur'an says, "O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone altars [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful." (5:90). They used to consult the astrologers and soothsayers before the start of work or before starting a new project, ceremony, business, journey, etc. (Ibn Hisham 1/152,153, Muslim 1/59). During the pilgrimage season, they do not enter their homes from the front doors, but rather from the back doors or by making a hole in the wall on the backside. (2:189). The Qur'an prohibits all types of superstition in which the people were involved. Qur'an says: "Righteousness is not in entering your houses from the back doors. Rather, righteousness is to be mindful of Allah. So, enter your homes through their proper doors, and be mindful of Allah so you may be successful" [2:189].

IV. Society:

It was a tribal society, with tribal pride (48:26), attacking each other, and the tribal leader was the chief who decided the rules and regulations. Conflicts between the tribes of Bakr & Taghli, Aws & Khazraj, Abs & Dhubyan, etc. are well known. Generally, the relatives constitute one tribal society with their own rules. Heads of the tribes enjoyed special dictatorial privileges. Women had no role in either decision-making or participating in any male affairs. Pride in the lineage was invoked during the Hajj season.

Verse 48:26 reveals their tribal haughtiness and chauvinism in these words, "When the disbelievers developed in their hearts' indignation, the indignation of ignorance; then Allah sent down tranquillity from Himself upon His Messenger and the believers, and made them stick to the word of piety, and they were very much entitled to it and competent for it. And Allah is All-Knowing of everything" [48:26]

Narrated Abu Hurairah: The Prophet (ﷺ) said: Allah, Most High, has removed from you the pride of the pre-Islamic period and its boasting about ancestors. One is either a pious believer or a miserable sinner. You are the sons of Adam, and Adam came from dust. Let the people cease to boast about their ancestors. They are merely fuel in Jahannam (Hell), or they will certainly be of less account with Allah than the beetle which rolls dung with its nose. [Abu Dawood, 5116]

Narrated Abu Hurairah: The Prophet (ﷺ) said: "People should stop boasting about their fathers who have died, while they are but coals of Hell, or they will be more humiliated with Allah than the dung beetle who rolls dung with his nose. Indeed, Allah has removed the pride of Jahiliya from you, and it's boasting about lineage. A person is either a pious believer or a miserable sinner. And people are all the children of Adam, and Adam was created from dust." [Tirmidhi 3955]

However, Judaism and Christianity were also present but were in minorities and were found on the outskirts of the town, and they were also influenced by polytheism in their beliefs, customs, dogmas, rituals, traditions, and inclinations towards idols.

V. Condition of women:

- Girls were treated as bad omens (verse 16:59).
- Gender-based partiality in foods (6:139)

- Women were financial burdens & shame in society (16:58-59, 81:8-9, 17:31). Father treats them as burdens in times of poverty and shame due to their captivity during battles.
- Female infanticide: Men were treated as superior to women in every matter. There was no system of rights for women. Girls were killed soon after birth or after attaining age. Some were killed because of poverty, which the Qur'an states in verses 6:151, 17:31
- Menstruation was treated as evil & a taboo (verse: 2:222 perhaps).
- No responsibility for men towards women (4:37)
- Forced marriage: Women were not allowed to decide on marriage, and they must comply with the decisions of the tribal chiefs. There were very limited rules related to women. Qur'an informs of forced marriage in verse (4:19)
- Improper dressings: There was no proper veil system. A system of headscarves was present. Women wore thin clothes that almost or fully revealed their inner adornments (33:33). Slaves & prostitutes remained unveiled. There are Hadith that state that Umar used to get annoyed by the unveiled, light dressing of the women and usually asked the Prophet to ask women to come out with proper veils, fully covered. There are similarities between the women of 7 CE vs women in 2023 CE except that it was the age of ignorance, illiteracy & superstition, whereas this is the age of educated professionalism, enlightened with the gadgets of science and technology. Unfortunately, the Last days have started, and there will be no revelations and further guidance to humanity except what is finalised in the form of the Qur'an.
- Polygamy infinite: There was a system of concubines, slaves, forced marriage, etc.
- Whimsical divorce: There was a mutah system of marriage (temporary marriage contract)
- Wife bashing, punching & kicking whimsically
- Women impregnated by holy persons
- Female genital mutilation
- No rights in the property
- Son can inherit stepmother. A son can marry the wives of their fathers if divorced or widowed. Two sisters can be married at a time. Son could marry the wives of their fathers if divorced or widowed [Abu Daud in a book of marriage] (incest is common even nowadays, and there is a lot of

news in this regard. But what happened then was ignorance & illiteracy of the dark age, Jahiliya. What now??)

- Widows were confined to the tiny dark chamber for one year, a process called 'Iftidad'. She can't touch water, wear the worst clothes, don't clip her nail, remove hair, cannot appear in society for one year, etc. Zaynab bint Abi Salamah said: If a woman's husband died, she would go into a hut and wear her worst clothes, and she would not put on perfume until one year had passed. Then an animal would be brought - a donkey or a sheep or a bird - and she would rub her hands over it, and rarely did (such a woman) rub her hands over anything, but it died, then she would come out. Then a piece of dung should be given to her which she would throw, thus bringing her mourning to an end [Malik's Muwatta (2/596-598) in Chapter at-Talaq, Ma Jaa an al-Hidad.]

VI. Social Habits:

- Intoxicants & impure food habits: They used to drink blood, eat dead meat, etc.
- Fornication was not frowned upon.
- The child was attributed to someone other than the husband. In one of the Hadith, Mother Aisha (May Allah be pleased with her) states that even marriages constitute adultery and fornication. Wives were usually sent to others for childbearing, in one another marriage a group of men used to cohabit and after childbirth, a woman should decide who was his father and he must take responsibility, In another type, many people attended a woman's home and after childbirth, it was attributed to whom it resembled most etc. (Abu Dawood in a book of marriage)
- Adultery was commonly practised. According to the Hadith of Abu Daud, A man stood up in front of the Prophet and said, O Prophet of all, that boy is my son. I had sexual intercourse with his mother in the pre-Islamic period." The Prophet [Peace be upon him] said: "No claim in Islam for pre-Islamic affairs. The child is to be attributed to the one on whose bed it was born, and stoning is the lot of a fornicator." [Abu Daud - Chapter "The child is to the one on whose bed it was born]
- Prostitution was allowed, and their houses were marked with a flag on their door. Even the slave girls were also forced into prostitution (24:33)
- Nobles, guests and tribal chiefs were praised through poetry. They were highly hospitable to guests

- Gambling and drinking were a mark of hospitality to guests. That's why the Qur'an said that although they find benefits in them, drinking is a kind of evil and sin.
- Although the females were killed, some were spared and were sympathetic, and they nourished them properly. They have family ties and relations, too. Sometimes this tribal pride gave rise to support for his brother/relative/tribesman, whether he is an oppressor or an oppressed, in both ways.
- They protected their honour at any cost, even if their lives were in danger

Female infanticide or Girl child killing was such a serious issue that Allah the Almighty revealed the killing of a girl child together with the horrors of the Last Day, which melted my heart when I read this. "When the sun will be folded up, When the stars will fall, losing their lustre When the mountains will be moved away from their places, when pregnant camels will be abandoned, when the wild beasts shall be gathered together, when the seas will overflow, when the souls will be joined with their bodies, When the girl buried alive will be asked by Allah - For what sin she was killed? When the Book of Deeds will be opened, when the sky will be stripped away, when the Hellfire will be set ablaze, and Paradise will be brought near to every soul, when every soul will know what it has brought forward for its accountability…. (And the verse continues)

In verse 16:25, Allah states the situation of a father when he used to get the news of the delivery of a baby girl, "Whenever one of them is given the good news of a baby girl, his face grows gloomy, as he suppresses his rage. He hides from people because of the evilness of the glad tidings he has been given. Should he keep it, in shame, or bury it, alive in the dust? Undoubtedly, evil is the way they judge!"

In this dark era, the Qur'an was revealed as a Final Message from the Creator to His Last Messenger with the Final Declaration that, "This day, I have perfected your religion for you, & completed My Favour upon you, & have chosen for you, Islam as your way of life [Religion] (5:3) Truly the religion with Allah is Islam (3:19) And whoever seeks a religion other than Islam it will never be accepted of him and in the Last Day he will be one of the losers (3:85) Allah has named His followers as 'Muslim' both before and in this Qur'an" (22:78)

"O believers! Be mindful of Allah in the way He deserves, and do not die except in a state of full submission to Him (Muslims)" (3:102)

Fairy tales have 2 characters, fairies & monsters. But the tales are not true because every time it is shown that fairies won the battle after much struggle (jihad) between good and evil. Today, it is possible only if there is a fear of God &

accountability of deeds, that one day responsibilities will be fixed upon my activities, and I will be charged and punished for my actions and activities. I can escape the punishments here, but what about life after death, when the Day of Judgment will be established by our Creator? I think not a single sane brain will ever agree that there is no accountability for whatever my deeds and activities are. But yes, we have gone insane and are behaving contrary, unaware of the fact that who would provide justice to the victims if they died without justice?

We boast about our knowledge. We have changed ourselves to a category of 'Ladies & Gentlemen'. We have towers, society, culture, civilisation & constitution. Really, but Nay, we have failed to become humans. Yes, we are Homo sapiens but not humans. We are conducting genocide in Palestine, repeating the same in more horrible ways than what Hitler did during WW2. So, honestly, have we changed? Are we progressive? Are we better than medieval society? Are we non-primitive, non-barbaric, non-savage, cultured people? We just need to think about ourselves honestly. Whether it is a Muslim or non-Muslim nation, do human rights exist anywhere? The answer will be no because we have stopped looking in the direction of our Creator. It's time to dig inside the revelation from the Creator to find whether the Qur'an should be burned.

The worst of the people dwells in the High Tech modern civilised Era 2025. At least Hitler was wrong was declared by everyone a few decades ago, when our great-grandfathers were alive. But today, people rejoice in genocide. Horrible deterioration of the moral condition of people, where every nation is preventing protests as if it is Right to Genocide.

== End of Introduction ==

The Prophet ﷺ said: "Should I not inform you of something more excellent in degree than fasting, prayer, and charity?" The companions said, "Yes, O Messenger of Allah." He replied, "Reconciliation between people, for indeed strife & disputes is the razor that shaves off faith." (Abu Dawud 4279)

NB: ﷺ means 'Peace be upon you' in Arabic calligraphy

1. 41st Revelation Chapter 36 Yasin (Meaning Unknown), 83 verses

Ya’sin, By the Qur'an, The Wise (Verses 1-2)

(Ya’Sin; يٰسٓ) This is a mysterious or disjointed letter in the Qur'an. Only Allah knows its meaning. Even the Prophet (ﷺ) remained silent over it. So, digging meanings from itself indicates a kind of innovation and innovation in religion is a grave sin. The Messenger of Allah (Peace be upon him) said, "I warn you of the newly invented matters in the religion, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in Hellfire." [An-Nasai].

There are 29 instances of such mysterious letters in the Qur'an. All 29 instances of the mysterious letters are presented below:

Surah (Chapter) 2 alif lām mīm; surah (Chapter) 3 alif lām mīm; surah (Chapter) 10 alif lām rā; surah (Chapter) 11 alif lām rā; surah (Chapter) 12 alif lām mīm rā; surah (Chapter) 13 alif lām rā; surah (Chapter) 14 alif lām rā; surah (Chapter) 15 alif lām rā; surah (Chapter) 19 kāf hā yāʿayn ṣād; surah (Chapter) 20 ṭā hā; surah (Chapter) 26 ṭā sīn mīm; surah (Chapter) 27 ṭā sīn; surah (Chapter) 28 ṭā sīn mīm; surah (Chapter) 30 alif lām mīm, surah (Chapter) 7 alif lām mīm ṣād; surah (Chapter) 29 alif lām mīm; surah (Chapter) 31 alif lām mīm; surah (Chapter) 32 alif lām mīm; surah (Chapter) 36 yā sīn; surah (Chapter) 38 ṣād; surah (Chapter) 40 ḥā mīm; surah (Chapter) 41 ḥā mīm; surah (Chapter) 42 ḥā mīm; ʿayn sīn qāf; surah (Chapter) 43 ḥā mīm; surah (Chapter) 44 ḥā mīm, surah (Chapter) 45 ḥā mīm; surah (Chapter) 46 ḥā mīm; surah (Chapter) 50 qāf; surah (Chapter) 68 nūn

I have not included any explanations by scholars stating that it means this and that by itself. When the Prophet (ﷺ) remained silent, we should also remain silent.

Secondly, Allah declares the Qur'an as wise. How can a book or words, or a revelation, be wise? This is not only here, in many places Qur'an reminds the Prophet (ﷺ) that it is a Book of Wisdom. Why is it a Book of Wisdom?

Wisdom means consciousness. Consciousness of not only life but the life after death. Consciousness about a life that is mortal to eternity, Consciousness of being human, how can the species of homo-sapiens be different from all other species? Finally, every human will die, so what happens after death? This is wisdom. The Qur'an has all the knowledge related to all these aspects of life and life after death. It has humanity in it, morality in it, science, economics, finance, jurisprudence, religion, justice, society, culture, manners, spirituality,

righteousness, piety, mercy, blessings, everything and the knowledge of what we do not know…

Qur'an teaches a man to become human by rejecting the evil Book of satan, that contains the Chapter of Genocide, Chapter of Injustice, Chapter of Corruption, Chapter of Nukes, Chapter of WMD, Chapter of Zionism, Chapter of Lies, Chapter of Terror, Chapter of Loot, Chapter of War Crime, Chapter of Occupation, Chapter of Dehumanization, Chapter of Polytheism, Chapter of Shirk, Chapter of Baby Killing, Chapter of Rape, Chapter of Paedophilia, Chapter of Prostitution, Chapter of Human Trafficking, Chapter of Abuses, Chapter of Fraud, Chapter of Cheating, Chapter of Politics and much more ….

Allah declares the Qur'an to be wise. How can a book or words, or a revelation, be wise? This is not only here, in many places Qur'an reminds the Prophet (ﷺ) that it is a Book of Wisdom. Why is it a Book of Wisdom? And to whom is it a Book of Wisdom, and why?

Why the Qur'an is الحكيم -The Wise

Once the companions asked, O Mother Aisha (May Allah be pleased with her), how would you define the character of the Messenger of Allah? She replied, "His character is Qur'an" [Source: Muslim] So if we want to investigate the wisdom of the Qur'an, we must find the wisdom with the Prophet (ﷺ) and if we want to look into the wisdom of the Prophet (ﷺ) we will have to look into the wisdom of Qur'an. So, what is the wisdom of the Qur'an?

Let us understand the introduction of the book first. If I state the situation of the land before the revelation of the Qur'an and I state what signs (ayah) the Qur'an revealed through its verses, then perhaps it will be crystal clear why indeed, the Qur'an is the Book of Wisdom.

Before the arrival of the Islamic era (or before the revelation of the Qur'an with divine rules of Rights for both Men & Women), women were treated as a COMMODITY (which still exists). It was in the 7th Century when divine revelations suddenly arrived from Almighty Allah that illuminated the lives of women from dusk to dawn. It is just unbelievable, and why am I speaking in favour of the Qur'an? Yes, it has a reason, when I compare the scriptures of the other 3 major religions, I found verses in the Qur'an teaching ethics, humanity and human rights for women in a very specific way. So far, the concept of rights is concerned, it is a concept that I do not find in any other Scriptures, except the Qur'an, to be honest. I can't make it understandable to those who have not compared all the religious scriptures with the Qur'an, but I will try to compare with those verses that are away from immorality for the sake of justification. As such, it is not understood why the Qur'an is being burned if not other scriptures that deserve to be burnt first but are spared. Why? Why this hypocrisy? It's

because they do not even know chapter 1 of their scripture. I know that I am not wrong.

Indeed, humans might have edited all those Scriptures from time to time to fulfil the demands of the political or religious situation of a country or any region, whether political or religious, because the divine rulings must always be the same. Then it can also be said that the Qur'an has also been changed in similar patterns. True, but then the rights therein that raise the status of women, providing them with the legislation and jurisprudence, the divinity in the Qur'an is still intact and unchanged. However, in the Qur'an Allah reveals that "Indeed we have revealed the Qur'an and Indeed we will be its Guardian" (15:9); "Falsehood cannot touch it, neither from before it nor from behind it" (41:42).

From the pages of history, the Qur'an & Hadith (sayings of the Prophet), it is found that the poor and people of lower category in the society were the victims of the upper class & rich. There was a prevailing system of slavery, gender-based differentiation, the killing of the girl child, usury, alcoholism, etc. But the women of rich or rich women like Khadijah (wife of the Prophet, may Allah be pleased with her) even before the arrival of Islam enjoyed liberty of their kind like self-employed entrepreneurship, proposing a marriage to a man (Prophet) etc., the wife of Abu Sufiyan, Hinda fought in the battlefield against Prophet (ﷺ)& the advent of Islam.

However, there was much evil in the society, which is well-defined in the Qur'an and Hadith itself. Jafar ibn Abi Taalib (may Allah be pleased with him) summed up their situation during the 'Jahiliya (ignorance)' when he said before the Negus (Ruler) in Ethiopia when he migrated there: "We were a people of ignorance, worshipping idols, eating dead meat, committing abominations, severing ties of kinship, treating neighbours badly, and the strong among us devoured the weak. [Collection from Ahmad (3/265)].

Qur'an was revealed when the Arabs were in the Age of Ignorance & Illiteracy, ancestral pride, religious superstition, and tribal society, women were at their worst situation, clapping hands, ringing bells, shouting, singing, dancing, drinking, in front of idols, polygamy, whimsical divorce and polygamy etc. (complete detail in introduction) were present, and suddenly the revelation arrived from the God related to these issues which any insane and sane person can also decide whether and how this is a book of wisdom where there are no error, ambiguity, or doubts related to its rulings leaving any scope for its analysis stating that indeed if Qur'an is not the Book of Wisdom, then what?

The Noble Attributes Of The Qur'an

THE Qur'an arrived in the 7th CE, the real illumination to the people of Arabs, and the whole of mankind subsequently. This is certainly clear if we check these attributes of one book defined in that book. How could a book have so many

attributes at a time? In verse (36:1-2), Allah has taken an oath on His own words. “Yasin; By Qur'an, The Wise”. Then indeed some very significant instances are there about to be revealed by Allah. But why is it ‘The Wise’ (36:2)? Allah has addressed the Qur'an by more than 50 different names in His Book.

The exceptional collection of the wisdom of the Qur'an has been taken from: Shaykh Abul Maāli Azīzī bin AbdulMalik Rahmatullāhi alayh in Al-Burhan (The Proof) and quoted by Shaykh ul Islām Jalāl ud Din AbdurRahmān as-Suyūtī ash-Shafiī Rahmatullāhi alayh in Al-Itqān fī Ulūm il Qurān

(Mastery in the Knowledge of the Qur'an), Vol.1, Dār un Nadwa al-Jadīda, Beirūt, p.50. https://www.iqra.net/names/Qur'anNames.html

The Prophet Muhammad (ﷺ) said: "Recite the Quran, for it will come as an intercessor for its reciters on the Day of Resurrection." [Muslim 804] "The Quran is a proof for you or against you." [Muslim 223]

Name	Meaning	Related Verses in the Quran
1. Al-Kitab	The Book	(2:1-2) (2:129) (2:151) (3:164) (4:127) (4:136) (6:114) (7:196) (11:1) (14:1) (15:1)(16:89) (18:1) (18:27) (19:16) (19:41) (19:51) (19:54) (29:45) (29:51) (35:29) (39:1) (39:2) (39:41) (40:1-2) (42:17) (43:1-2)
2. Mubīn	Luminous	(4:174/175) (5:15) (12:1-2) (27:1) (43:1-2)
3. Al-Quran	The Recitation	(2:185) (4:82) (6:19) (7:204) (9:111) (10:37) (10:61) (15:87) (16: 98) (17:9) (17:78) (17:82) (17:88) (20:1-2) (20:113) (25:32) (27:6) (27:76) (27:92) (38:1) (39:27) (46:29) (50:1) (54:17) (55:1-2) (56:77) (59:21)

		(72:1-2) (73:4) (73:20)
4. Karīm	Honourable, Noble	(56:77)
5. KalāmAllāh	The Word of Allah	(9:6)
6. Nūr	Sacred Light	(4:174/175) (7:157) (64:8)
7. Hudā	Right Guidance	(2:1-2) (2:97) (2:185) (3:138) (7:52) (7:203) (10:57) (16:89) (16:102) (27:77) (45:20)
8. Rahma	Mercy	(7:52) (16:64) (17:82) (27:77) (31:3)
9. Al-Furqān	The Criterion of Judgement	(2:185) (3:4) (25:1))
10. Shifā	A Healing, A Cure	(10:57) (17:82) (41:44)
11. Mawiza	Admonition	(3:138) (10:57) (24:34)
12. Dhikr	Remembrance, Reminder	(3:58) (7:1-2) (12:104) (15:9) (16:44) (20:99) (21:24) (21:50) (36:11) (36:69) (41:41) (43:5)
13. Mubarak	Blessed	(6:92) (6:155) (21:50) (38:29)
14. Alī	Exalted	(43:4)
15. Hikma	Perfect Wisdom	(54:5)
16. Hakīm	Full of Wisdom	(43:4)
17. Muhaymin	Guardian, Witness	(10:1) (31:1-2) (36:1-2) (43:4)
18. Musaddiq	Confirming Scripture	(2:91) (3:3) (5:48) (6:92) (35:31) (46:12) (46:30)
19. Hablillāh	The rope of Allah	(3:103)
20. Sirāt ul	The Straight Path	(6:153)

Mustaqīm		
21. Qayyim	Straight Guidance	(18:2)
22. Qawl	Word of Allah	(28:51) (86:13)
23. Fasl	Decisive	(86:13)
24. Naba un Azīm	Supreme Message	(38:67) (78:1-2)
25. Ahsan ul Hadīth	The Best Message	(39:23)
26. Mathānī	Oft-repeated	(39:23)
27. Mutashābih	Consistent in itself	(39:23)
28. Tanzīl	The Final Revelation sent by Allah	(2:4) (2:23) (3:84) (4:166) (5:83) (17:105) (17:106) (20:4) ((26:192-194)) (36:5) (41:1-2) (41:42) (56:80) (97:1)
29. Rūh	The Book which gives life to faith	(42:52)
30. Wahy	The Revelation	(4:163) (10:109) (21:45) (53:4)
31. Arabī	In Arabic	(12:2) (13:37) (26:195) (41:3) (42:7) (43:3)
32. Basāir	Eye-opening evidence	(7:203) (45:20)
33. Bayān	The Final Statement	(3:138)
34. Ilm	Ultimate Knowledge	(2:120) (2:145)
35. Haqq	Truth, True	(7:203) (45:20)
36. Hādī	Guide	(17:9) (46:30) (72:2)
37 Ajab	Wonderful	(72:1)
38. Tadhkira	Admonition, Reminder	(20:3) (69:48) (74:54)
39. Urwat ul Wuthqā	The Firm Handhold	(2:256)

40. Sidq	Truth	(39:32) (39:33)
41. Adl	Justice	(6:115)
42. AmrAllāh	The Commandments of Allah	(65:5)
43. Munādī	Inviter to faith	(3:193)
44. Bushrā	Glad tidings	(2:97)) (16:102) (27:2) (46:12)
45. Majīd	Glorious	(50:1) (85:21-22)
46. Zabūr	The Scripture	(21:105)
47. Bashīr	Herald of glad tidings	(17:9) (41:4)
48. Nadhīr	Warner	(41:4)
49. Azīz	Mighty	(41:41)
50. Balāgh	Sufficient Message	(14:52) (21:106)
51. Qasas	Narratives	(12:3)
52. Suhuf	Scriptures	(80:13) (98:2)
53. Mukarrama	Honoured	(80:13)
54. Marfūa	Exalted	(80:14)
55. Mutahhara	Kept Pure	(80:14) (98:2)

The Prophet (ﷺ) said: "Allah will protect this religion Islam, and no liar or corruptor will be able to distort it until the Hour comes." (Bukhari, Muslim)
Quran says in verse 15:9 that إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ **"Indeed, it is We who sent down the Quran, and indeed, We will be its guardian."**

The Qur'an- The wise (36:1-2)

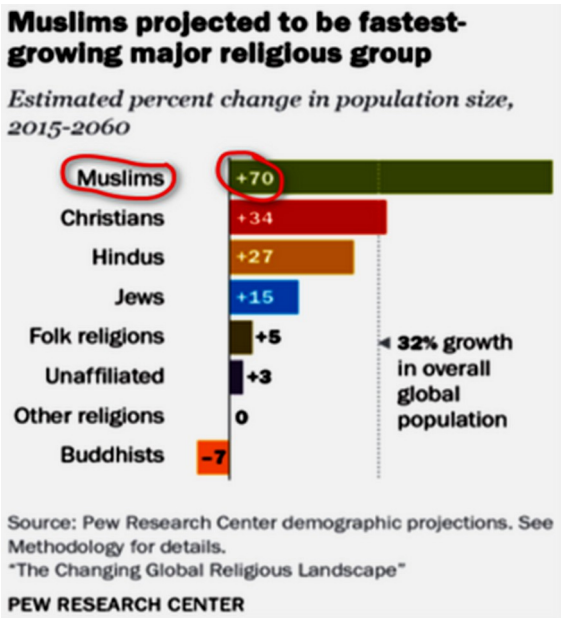
Can anyone provide me with just 20 names of their Scriptures or any other academic books, like the Qur'an above, so that I can honestly declare that yes, it is not only the Qur'an, but more books can be safely accepted as a Book of Wisdom. Qur'an informs us that: Why are we humans? What is our purpose as humans? & What after death? Can any scriptures provide replies to these questions as elaborately and clearly as the Qur'an has provided?

What arrived in 6th CE was indeed a light from heaven & after 1500 years, there is once again evil darkness, humans under bloodshed for the sake of land, power and resources not in Gaza but in every weak, unstable, poor land like Sudan, Haiti, Nigeria, Uganda, etc. previously Bosnia, Vietnam and now Gaza that has crossed every limit of demonism and has been provided a new name "Gaza Genocide". It's official because you can't protest the genocide of innocent citizens and the massacre of babies and children. Then, you will be picked up, beaten, and sent to concentration camps, or your livelihood or certificates will be snatched, and your voice throttled until you (must) understand that it is a Right for them to Genocide. It's Right to Genocide. Let's move to Yasin.

In layman's terms, if I say the Qur'an turned the tables upon the face of those who thought it was written by a human with many human errors, then Islam will be finished one day. For example, in 1542, Martin Luther predicted that 2 religions would be rejected by people when these religions were exposed to the world (perhaps in Era 5G, AI, when everything and matter is exposed and analysed with full transparency).

A quotation from Martin Luther's 1542 preface to the Qur'an:

Therefore, as I have written against the idols of the Jews and the papists, and will continue to do so to the extent that it is granted me, so also I have begun to refute the pernicious beliefs of Muhammad, and I will continue to do so at more length. But in order to do this, it is also useful to study closely the writings of Muhammad themselves. Accordingly, I have wanted to get a look at a complete text of the Qur'an. I do not doubt that the more other pious and learned persons read these writings, the more the errors and the name of Muhammad will be refuted. For just as the folly, or rather madness, of the Jews is more easily observed once their hidden secrets have been brought out into the open, so once the book of Muhammad has been made public and thoroughly examined in all its parts, all pious persons will more easily comprehend the insanity and wiles of the devil and will be more easily able to refute them. This is the reason that has moved me to wish to publish this book. [2]



What happened to Israel exposed Judaism. Gaza exposed Islam. And the truth is Gaza genocide was by the Jews and Zionists. For Islam, the truth is that it is the fastest-growing religion on Earth. Not by sword but by Reason and Reasoning.

And by the wise Qur'an, the truth is this, just upside-down what Mr Martin thought:

But Islam turned the tables on the thoughts of Martin Luther what he wrote in his book in 1542

Virtues of Surah YaSeen

Many virtues have been propagated online or by some scholars without verification. For Muslims, every activity must be approved by either the Qur'an or by the ways of the Prophet (peace be upon him). The propagated virtues of Surah Ya sin have been investigated in detail by Shaykh Zubayr Alizai, which I just want to present as it is from the source, as follows:

Virtues of Surah Ya-Sin – Shaykh Zubayr Alizai; Translated by Abu Sinan; Checked & Revised by Abu Khuzaimah Ansaari

Taken from Fatawa 'Ilmiyyah (1/493-497)

Question: The Tahqiq (research) regarding the following narration is desired:

1. "The person who recites Surah Ya-Sin every morning will have all the needs of his day fulfilled."

Answer: This narration is present in the Sunan of Ad-Darimi (2/457, #3421) with the following chain of narration: "'Ata' bin Abi Rabah (Tabi'i) said: It has reached me that the Messenger of Allah ﷺ said…" – and the author of Mishkat [Al-Masabih] (#2177) narrated it from Ad-Darimi. This narration is weak on account of it being Mursal[1], and the person who informed ['Ata' bin Abi Rabah] is unknown. The following Marfu'[2] narrations on the virtues of Surah Ya-Sin are also weak and rejected:

2. "Whomsoever recites Yasin in the night will be forgiven in the morning." (Musnad Abi Ya'la 11/93,94 #4324, and other than him from the path of Hisham bin Ziyad from Al-Hasan [Al-Basri] who said: I heard Abu Hurayrah…)

This chain of narration is severely weak; Hisham bin Ziyad is an abandoned narrator. (Al-Taqrib p.364 #7292)

3. "Whomsoever recites Yasin in the night, seeking the Face of Allah, he will be forgiven in that night." (Sunan Ad-Darimi #3420, and other than him)

This chain of narration is weak on account of a disconnection; it is not established that Al-Hasan Al-Basri ever met Abu Hurayrah. Additionally, [Al-Hasan] was a Mudallis, and he is narrating with 'An.[3]

4. “Whomsoever recites Yasin in the night, seeking the Face of Allah, will be forgiven.” (Sahih Ibn Hibban, Marawid Adh-Dhaman #665, and others than him from Al-Hasan Al-Basri from Jundub)

This chain of narration is weak on account of a disconnection, Abu Hatim Ar-Razi said, “It is not correct that Al-Hasan heard from Jundub.” (Al-Marasil p. 42). Also, see the previous Hadith.

5. “Whomsoever recites Yasin in the night, seeking the Face of Allah (Most High), will be forgiven for what has preceded from his sins, so recite it over your dead.” (Al-Bayhaqi in Shu’b Al-Iman #2458, from the Hadith of Ma’qil bin Yasar)

This chain of narration is weak on account of an unknown narrator: Abu ‘Uthman and his father, who is also unknown. This Hadith is present in a shortened form in the Musnad of Imam Ahmad (5/26,27), Mustadarak of Al-Hakim (1/565), Sahih Ibn Hibban (Al-Ihsan 7/269 #2991), Sunan Abi Dawud (#3121) and Sunan Ibn Majah (#1448), and Imam Ad-Daraqutni declared this Hadith to be weak. It has one weak supporting Hadith in the Musnad of Imam Ahmad (4/105).

6. “Whomsoever recites Yasin in the night will be forgiven in the morning.” (Hilyat Al-Awliya 4/130 from the Hadith of ‘Abdullah bin Mas’ud, may Allah be pleased with him.)

This narration is considered fabricated due to the narrator ‘Abu Maryam ‘Abdul-Ghaffar bin Al-Qasim Al-Kufi’, who is a liar and a fabricator. (Lisan Al-Mizan 4/50,51)

7. “Whomsoever recites Yasin will have the equivalent of twenty Hajj’s, and whosoever writes it then drinks it will have one thousand certainties, and one thousand mercies enter his heart, and will have rancour and disease removed from it.” (Hilyat Al-Awliya 7/136 from the Hadith of Al-Harith Al-A’war from ‘Ali)

This narration is severely weak due to Al-Harith Al-A’war and the Tadlis of Abu Ishaq.

8. “I wish that it were in the heart of every person from my Ummah (meaning Ya-Sin).” (Kashf Al-Astar 3/87 #2305 from the Hadith of Ibn ‘Abbas)

The narrator of this Hadith, Ibrahim bin Al-Hakim bin Aban, is weak. (At-Taqrib #166)

9. “Whomsoever recites Surah Ya-Sin whilst he is experiencing the agonies of death, or he is close to it, the Treasurer of Paradise will come to him with a drink from the drinks of Paradise, and he will give it to him to drink whilst he is on his bed, so he will drink it then die, and he will not need a Basin (Hawdh) from the Basins of the Prophets.” (Al-Wasit of Al-Wahidi 3/509)

This narration is fabricated – Yusuf bin ‘Atiyyah is an abandoned narrator (At-Taqrib At-Tadhib #7872), and Harun bin Kathir is unknown (Lisan Al-Mizan 6/218).

Narrated from Ma’qal Ibn Yassaar (Radi Allahu Anhu), who said: The Prophet (Sallallahu Alayhi Wasallam) said: “Recite Surah Ya-Seen over your dead.”

References: Sunan Abu Dawood, Hadith 3121 & Sunan Ibn Majah, Hadith 1448. Shaykh Al-Albani (Rahmatullah Allaih) said: About reciting Surah Ya-Seen over the deceased and turning him to face the qiblah, there is no Sahih Hadith to this effect, Ahkaam Al-Janaa’iz, p. 11.

The Prophet (Sallallahu Alayhi Wasallam) said: “Whoever reads Surah Yaseen seeking Allah’s pleasure, his past sins will be forgiven. So, recite it over the dying among you.”

Reference: Jami’ Al Sagheer, Hadith 5785. The Hadith has been graded da’eef.

10. “Whomsoever recites Yasin, then it is as if he recited the [entire] Qur’an ten times.”

This narration is Mursal due to Hayyan b. ‘Atiyyah.

11. “Surah Ya-Sin is called Al-Muni’mah in the Torah […].” (Shu’b Al-Iman of Al-Bayhaqi #2465, Ad-Du’afa of Al-‘Uqayli 1/347, Tablighi Nisab p.292,293, Fadha’il Al-Qur’an p.58, 59)

This narration is Mawdu’ (Fabricated), [the narrator] ‘Abdur-Rahman bin Abi Bakr Al-Jad is abandoned in Hadith, and another narrator is unknown. Imam Bayhaqi said regarding this Hadith, “It is rejected.” Imam Al-‘Uqayli also rejected this narration. This Hadith also comes through a second chain of narration in Tarikh Baghdad and Al-Mawdu’at of Ibn Al-Jawzi, the narrator [in this chain], Muhammad bin Abd bin ‘Amir As-Samarqandi, is a liar and abandoned.

12. “Verily I have made the recitation of Yasin every night obligatory upon my Ummah, so whomsoever persists upon its recitation every night, then dies, will die the death of a Martyr.” (Al-Imam Ash-Shajri 1/118)

This narration is fabricated, not even one of its narrators is known, for example, ‘Umar bin Sa’d Al-Waqas, Abu Hafs bin ‘Umar bin Hafs and Abu ‘Amir bin Abdur-Rahim. To summarise, every Marfu’ narration on the virtues of Surah Ya-Sin is weak and rejected.

Imam Ad-Darimi, may Allah have mercy upon him, narrated: “‘Amr bin Zurarah narrated to me: ‘Abdul-Wahhab narrated to me: Rashid Abu Muhammad Al-Hamani narrated to me from Shahr bin Hawshab who said: ‘Ibn Abbas said, ‘Whomsoever recites Ya-Sin in the morning will be given an easy day until the

evening, and whomsoever recites it in the middle of the night will be given an easy night until the morning.'" (Sunan Ad-Darimi 1/257 #3422, and its chain is Hasan)

13. Narrated from Abu Hurairah (Radi Allahu Anhu), which says that the Messenger of Allah (Sallallahu Alayhi Wasallam) said: "Allah recited Ta-Ha and Ya-Seen one thousand years before He created the heavens and the earth. When the angels heard the Qur'an, they said, 'Glad tidings to the nation to whom this will be revealed, and glad tidings to the hearts that will bear this, and glad tidings to the tongues that will speak these words.'

Reference: Sunan Ad-Darimi, Hadith 3280. Shaykh Al-Albani (Rahmatullah Allaih) said in Al-Da'eefah, Hadith 1248: (it is) munkar (a form of da'eef or weak Hadith).

14. Narrated from Anas Ibn Malik (Radi Allahu Anhu) who said that the Messenger of Allah (Sallallahu Alayhi Wasallam) said: "Whoever enters the graveyard and recites Surah Yaa-Seen, (the torment) will be reduced for them that day, and he will have Hasanat equivalent to the number of people in the graveyard."

Reference: It was narrated by Al-Tha'labi (Rahmatullah Allaih) in his Tafseer (3/161/2). Shaykh Al-Albani (Rahmatullah Allaih) said in Al-Da'eefah (1246): It is mawdoo' (fabricated).

15. The Prophet (Sallallahu Alayhi Wasallam) said: "Whoever reads Surah Ya-Seen on the eve of Friday will be forgiven in the morning."

Reference: Sunan Baihaqi. Imam Bayhaqi (Rahimullah) has recorded this narration with a weak chain.

16. The Prophet (Sallallahu Alayhi Wasallam) said: "Whoever reads Surah Yaseen is forgiven; whoever reads it in hunger is satisfied; whoever reads it having lost their way, finds their way; whoever reads it on losing an animal, finds it. When one reads it apprehending that their food will run short, that food becomes sufficient. If one reads it beside a person who is in the throes of death, these are made easy for them. If anyone reads it on a woman experiencing difficulty in childbirth, her delivery becomes easy."

Reference: No reference found. It a Lie

17. The Prophet (Sallallahu Alayhi Wasallam) said, "Whosoever reads the heart of the Qur'an – 'Ya-Seen'- in Ramadan will receive the sawaab of reading 10 Qur'ans."

Reference: Jami At-Tirmihi. The Hadith has been referred to as being weak.

18. It has been reported by Aishah (Radi Allahu Anha) that the Prophet (Sallallahu Alayhi Wasallam) said that there is a surah in the Qur'an that intercedes for its reciter and forgives its listener. Know! It is Surah Yasin. It is called 'Mu'amma' in the Torah. It was inquired, What is Mu'amma? The Prophet (Sallallahu Alayhi Wasallam) said, 'It embraces the person with the goodness of this world and removes the dismay of the Hereafter'

Reference: Hashiya of Tafsir Jalalayn, pg. 368. This Hadith is related by Al-'Aqili (Rahmatullah Allaih) in his Du'afa' (weak narrators) Vol. 2/ 143 and Imam Al-Bayhaqi (Rahmatullah Allaih) in Shu'ab al-Iman on the authority of Abu Bakr (Radi Allahu Anhu). The Hadith is very weak because of Sulayman b. Mirqa' al-Janda'i, who is a weak narrator. Confer Shaykh Al-Bani's al-Silsilah al-Da'ifah, Hadith no. 3260.

19. "Verily everything has a heart, and the heart of the Qur'an is Yasin, and whomsoever recites Yasin, Allah will write for him [the reward of] the recitation of the Qur'an ten times." (Jami' At-Tirmidhi #2887 from the Hadith of Qatadah from Anas [may Allah be pleased with him], Tablighi Nisab p.292, Fadha'il Al-Qur'an p.58)

Imam At-Tirmidhi said regarding one of the narrators [of this Hadith], "Harun Abu Muhammad is an unknown Shaykh." Due to Harun being unknown, this narration is weak – Shaykh Al-Albani declared it to be Mawdu' (Fabricated). (Silsilah Ahadith Ad-Da'ifa 1/202 #169)

Imam Abu Hatim Ar-Razi claimed that the narrator of this Hadith [in reality] is Muqatil bin Sulayman, who is a liar ('Ilal Al-Hadith 2/56 #1652). Whereas in the Sunan of At-Tirmidhi, Sunan of Ad-Darimi (2/456 #3419), and Tarikh Baghdad (4/267), the narrator is Muqatil bin Hayyan, who is truthful, and Allah surely knows best.

2. In this same chapter, regarding the [same Hadith] narrated on the authority of Abu Bakr As-Siddiq (may Allah be pleased with him), Imam At-Tirmidhi wrote, "And it is no more authentic than the previous chain of narration, and its chain of narration is weak." (Jami' At-Tirmidhi #2887)

20. "Verily everything has a heart, and the heart of the Qur'an is Yasin." (Kashf Al-Astar 'a Zawa'id Al-Bazzar 3/87 #2304 from the Hadith of 'Ata' bin Abi Rabah)

Shaykh Al-Albani wrote regarding this Hadith, "…and this Humayd (narrator) is unknown, just as Al-Hafidh said in Al-Taqrib, and I do not know 'Abdur-Rahman bin Al-Fadhl, the Shaykh of Al-Bazzar." (Silsilah Ahadith Ad-Da'ifa 1/204) – Meaning this narrator Humayd Al-Makki, Mawla of Aal 'Alqamah (Tafsir Ibn Kathir 3/570) is unknown, just as Hafidh Ibn Hajr said in Taqrib Al-Tadhib, and that he does not know the teacher of Al-Bazzar: 'Abdur-Rahman bin Al-Fadhl. It

is now understood that this narration is weak on account of the two narrators being unknown.

Ma'qil Ibn Yasar (Radi Allahu Anhu) relates that the Messenger of Allah (Sallallahu Alayhi Wasallam) said," Surah Ya-Sin is the heart of the Qur'an. No one reads it intending thereby Allah and the Next Abode except that Allah forgives them. Recite it for your deceased ones."

References: Musnad of Ahmad, Sunan Abu Dawood, Sunan Nasa'i & Mustadrak Al Hakim. Imam Hakim (Rahmatullah Allaih) deemed this Hadith in being authentic- Sahih. However, this Hadith has been reported in being weak [Al-Albani, Da'if al-Targhib wa al-Tarheeb, Hadith 884].

Al-Sakhaawi (Rahmatullah Allaih) said of this Hadith: There is no basis for this version. Al-Maqaasid Al-Hasanah (741). Al-Qadi Zakariya (Rahmatullah Allaih) said in Hashiyat Al-Baydaawi: It is mawdoo' (fabricated), as it says in Kashf al-Khafa' (2/2215).

Something similar appears in al-Shadharah fi'l-Ahaadeeth al-Mushtaharah by Ibn Tuloon Al-Saalihi (2/1158) and in Al-Asraar al-Marfoo'ah by al-Qaari (619), and elsewhere. See the essay by Shaykh Muhammad 'Amr referred to above, Hadeeth Qalb al-Qur'aan Ya-Seen, p. 80.

It is not permissible for anyone to attribute this Hadith to the Prophet (Sallallahu Alayhi Wasallam) or to speak of it in people's gatherings. Whoever claims that experience shows this Hadith to be true should be told: Experience also shows that for many of those who read Ya-Seen to have their needs met, Allah did not meet their needs, so why should we accept your experience and not the experience of others?

What Imam Ibn Kathir (Rahmatullah Allaih) quoted in Tafseer al-Qur'aan il-'Azeem (3/742) from some of the scholars, that one of the qualities of this Surah is that "It is never recited in the event of some difficult matter but Allah makes it easy" is ijtihaad on their part, for which there is no evidence from the Qur'an or Sunnah, or the words of the Sahabah or Taabi'een. Such ijtihaad cannot be attributed to Allah or His Messenger (Sallallahu Alayhi Wasallam), rather it can only be attributed to the one who said it, who may be right or wrong. It is not permissible to attribute to the Book of Allah or the Sunnah of His Messenger (Sallallahu Alayhi Wasallam) anything but that which we are certain is part of it. Allah says (interpretation of the meaning):

"Say, 'O Muhammad, [Peace Mercy and Blessings of Allah be upon him (صلى الله عليه وسلم)]: (But) the things that my Lord has indeed forbidden are Al-Fawaahish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in

worship) with Allah for which He has given no authority, and saying things about Allah of which you do not know" Surah Al-A'raf, Ayah 33 (7:33)

We should point out here that many of those whose needs are met when they call upon Allah or recite such verses, have their needs met because of the humility and need for Allah that they feel in their hearts, and their sincere turning to Him, not because of the dua that they recited or the dua that they offered beside a grave, and so on. [Reference: Iqtida' al-Siraat al-Mustaqeem, Hadiths 2/698, 700]

A summarised biography of these narrators is as follows:

- 'Umar bin Zurarah: Trustworthy. (At-Taqrib At-Tadhib #5032)
- 'Abdul-Wahhab Ath-Thaqafi: Trustworthy, used to change (i.e., mix up Hadith) before his death for 3 years; however, this does not harm his Hadiths as he did not narrate Hadith in this period. (At-Taqrib At-Tadhib #4261)
- Rashid bin Nujayh Al-Hamani: Truthful, and perhaps he made mistakes. (At-Taqrib At-Tadhib #1857) – He was a Hasan Al-Hadith narrator.
- Shahr bin Hawshab: The [Scholars of Hadith] differed on him as a narrator; the majority of the Muhaddithin declared him trustworthy. (As I have researched in my book: Takhrij An-Nihayah fi'l-Fitan w'al-Malahim, pp. 119, 120) – Hafidh Ibn Kathir declared one of his narrations to be 'Hasan'. (Musnad Al-Faruq 1/228) In my research, this narrator is Hasan Al-Hadith.

This research summarises that this chain of narration is Hasan, and Allah surely knows best.

[1] [Note] A Mursal narration is that which is narrated by a Tabi'i (student of a Sahabi/companions) from the Messenger of Allah (ﷺ) without mentioning who he had taken it from. Shaykh Zubayr 'Aliza'i said, "The position of the majority of the Scholars of Hadith is that the Mursal narration of a Tabi'i is rejected." (Fatawa 'Ilmiyyah 2/290)

[2] [Note] Hafidh Ibn Kathir wrote regarding Marfu', "That which is attributed to the Prophet (ﷺ), whether it is speech or action…" (Ikhtisar 'Ulum Al-Hadith with the annotations of Shaykh Zubayr 'Aliza'i, p.33)

[3] [Note] Tadlis: Shaykh Zubair 'Aliza'i wrote, "If a narrator transmits a narration from his Shaykh/Teacher (with whom it is established that he met and heard from) using terms such as 'An ([عن from], this is an ambiguous form of narrating in Arabic which can imply that one heard it directly or indirectly from someone else) while he heard that narration from someone else (other than his Shaykh) –

and those whom he narrates this to think that is likely that he heard it from his Shaykh, then this is known as 'Tadlis'." – see the Maqalat of Shaykh Zubair 'Aliza'i, Volume 1, Page 252. In summary, Tadlis is a hidden weakness in a chain of narration caused by a narrator concealing who he had heard the narration by using ambiguous terms such as 'An (عن). Shaykh Zubair 'Aliza'i explains, "It is a famous and well-known issue in the Principles of Hadith (i.e., Hadith Sciences) that the narrations of the Mudallis (a narrator who practises Tadlis) that narrates by 'An (عن) is rejected and not a proof, meaning it is weak." He further quoted from Imam Ash-Shafi'i, who wrote, "So we say: We do not accept a Hadith from a Mudallis until he says 'Hadathani (So-and-so narrated to me)' or 'Sami'tu (I heard directly, i.e., an explicit term used for transmitting directly)'." [Ar-Risalah with the Tahqiq of Ahmad Shakir #1035] – see the Maqalat of Shaykh Zubair 'Aliza'i, Volume 4, Page 151.

- ✓ The Prophet said, "Recite Yasin over those who are dying" (Abu Daud 3121) (Bulugh al Maram 537 and Ibn Hibban graded it as Sahih).
- ✓ Ibn Abbas said, 'Whomsoever recites Yasin in the morning will be given an easy day until the evening, and whomsoever recites it in the middle of the night will be given an easy night until the morning." (Sunan Ad-Darimi 1/257 No 3422, and its chain is Hasan)
- ✓ For all others, there is no authority, and so I shall remain away for fear of innovation

What does Allah declare about the Prophet?

"Nun. By the pen and what they write. By the grace of your Lord, O Prophet, you are not insane. You will certainly have a never-ending reward. And indeed, you are of a great moral character. So soon you will see, and they will also see, who is mad. Surely your Lord knows best who has strayed from his way, and He is well-aware of those who are on the right path" [68:1-7]

1) Allah declares that He is the Messenger of Allah.

2) He is not insane.

3) He never speaks of its own except what Allah reveals.

4) He is merciful to every creation of Allah.

5) He possesses the most exalted noble character.

These 5 characters combined make Muhammad (ﷺ). He is the one whom Allah calls to Himself for a meeting. That's the Highest of the Honor ever received by any creation of Allah. This is Muhammad (ﷺ), the Prophet and the Messenger of

Allah, the pride and beloved of Muslims. Blessed are those who are upon the ways of Islam (Qur'an and the ways of the Prophet), a way of success.

Before Islam and the grant of Prophet-hood, the Messenger of Allah was known as 'The trustworthy', 'The faithful', 'The honest' since his childhood. But when he was granted the knowledge of Islam, he was asked to preach the truth to the Arabs. One day, he called all the people upon the hillocks, asking them to gather as he was going to announce something very important. When the people gathered, he said, If I say that a huge army has arrived to attack you who are hiding behind the hillock, would you believe me. All said in one voice, 'O the faithful and trustworthy, how can we deny you when you always speak the truth?'. Then Prophet said, "Would you believe me then too, if I declare that there is no God but Allah, the one, and I have been appointed as a Prophet and Messenger of Allah?". Suddenly, a silence descended upon the gathering as if death had taken their lives. After a while, they left away leaving him alone. Later, they announced that Muhammad (Peace be upon him) had become mad, and some evil had possessed him.

The same is the situation today, Muslims without Qur'an are accepted gracefully everywhere, but Muslim with Qur'an is frowned upon and seen as a disturbing element if they execute the commandments of Allah and the Prophet upon themselves only, to be noted not upon them, publicly in the form of beard, salah, hijab, following Qur'an, etc. Sometimes the extremist groups from them abuse, punch, beat, lynch, and even kill them publicly on the roads, given everyone. Sometimes they are branded as terrorists if they protest the mockery and abuses of their religion or prophet or Qur'an or Islam or maybe in favour of Hijab, Salah or Beard. The Qur'an is mocked and burned, but Muslims are not supposed to protest. Still Muslims are Insane & Islamists & Jihadists & Terrorists? Strange.

And then Allah declared, "Soon you shall see, and they will also see who of you is insane. Indeed, only your Lord knows best who deviates from His path and only He knows those who are rightly guided". [68:5-7]

And today it is clear who was mad. If they were alive today, they would have gone mad when they would have learnt that this one man has today 2.5 billion plus followers who cannot all be mad because of following him. Indeed, Allah knows who is deviated and who is guided, and He will judge accordingly.

"They want you to compromise with them, and then they will compromise with you. Do not obey the despicable, vain oath-taker, slanderer, gossipmonger, one who prevents good, transgressor, sinful, cruel, imposters, illegitimately adopted, base-born and by that he had grown the wealth and children". [68:9-15]

This verse directs us to understand the "They" portion in Era 5G today. The Political scenario today has generated clear demarcation of truth & evil, truth vs evil and truth rejected by evils, if we investigate those who refused to obey the axis of genocide & their agreements to compromise with the genocide of millions

in the name of defence against terrorist babies, children and women, then surely either I am mad or they.

Indeed, O Prophet (ﷺ), you are one of the Messengers, upon the Straight Path, this is a revelation from the Almighty, the Most Merciful, so that you may warn a people whose forefathers were not warned and so are heedless. The verdict has been passed against most of them, for they refuse to believe. We have placed iron collars on their necks, so they are reaching up to their chins, and their heads are forced to remain upwards. And We have placed a barrier in front of them and a barrier behind them, and thus they are encircled by Us; so, they do not see. It is the same whether you warn them or not—they will never believe. You can only warn those who follow the message and fear the Most Merciful, unseen. So, give them good tidings of forgiveness and noble reward. [36:3-11]

- Allah is warning mankind by declaring that you are among the Prophets, which means one who will reject your Prophet-hood and Allah's message (Qur'an) will be accountable.
- Allah does not grant belief to the one who is stubborn in disbelief & rebellious.
- They are put into the illusion of the world to the extent of so much that they fail to distinguish between right and wrong (as if an iron collar is put into their neck and their head becomes fixed) and finally, Allah puts a seal upon their understanding that surrounds them until they die.
- So let it be clear that both belief and disbelief are from Allah alone, and no one has authority over His sovereignty.

But Allah declares that one who obeys the Prophet (ﷺ)and follows the message and fears Allah, then to them there is forgiveness (for errors) on the day of reckoning

Does Character matter? YES Indeed, Character Matters

Qatadah reported: I said to Aisha (Peace be upon her), "O mother of the believers, tell me about the character of the Messenger of Allah, peace and blessings be upon him." Aisha said, "Have you not read the Qur'an?" I said, "Of course." Aisha said, "Verily, the character of the Prophet of Allah was the Qur'an." [Muslim 746]

Prophet (Peace be upon him) used to say: "O Allah, You beautified my body, so beautify my character." [Ibn Hibban] "Certainly, I have been sent to perfect the character of peoples"

The Messenger of Allah said: “The most complete of the believers in faith is the one with the best character among them. And the best of you is those who are best to your women.” [Tirmidhi 1162]

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, was asked, “What admits most people into Paradise?” The Prophet said, “Fear of Allah and good character.” It was asked, “What condemns most people to Hellfire?” The Prophet said, “The mouth and the genitals.” [Tirmidhi 2004]

The Prophet, peace and blessings be upon him, said, “Nothing is heavier upon the scale of a believer on the Day of Resurrection than his good character. Verily, Allah hates rudeness, abuses, vulgarity and obscenity.” [Tirmidhi 2002]

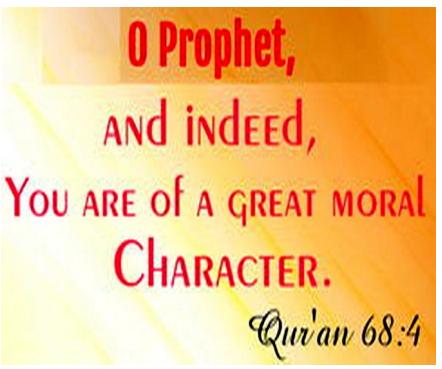
When one of her students asked Aisha about the Holy Prophet's conduct at home, she mentioned that the Holy Prophet assisted in the domestic work and then left when it was time for Salah. He never hit any woman or any slave. He fought only during battles. Not only that, but he would never take revenge personally for any harm done to him and would punish only those who violated Allah's laws. [Muslim]

He was never vulgar, never pretended to be vulgar, and he never shouted in a loud voice even in the marketplace. He never responded to evil by using evil but always forgave and overlooked. [Tirmidhi],

She said Prophet used to say, "Verily with good character, a believer can reach the status of those who spend their nights in worship and days in fasting." [Abu Dawud]

She also informed that the Prophet loved most those Persons who possessed the best character. He also mentioned that those with the best character have the most perfect Belief. [Mishkat p. 431]

Anas said that whenever someone shook hands with the Holy Prophet, he never turned away from the person until the person himself turned away. He also said that he never saw the Holy Prophet sit with his legs stretched out towards another person. [Tirmidhi]



“ We have not sent you, O Prophet, except as a mercy to the worlds.(21:107)
Indeed, in the Messenger of Allah, you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often”. (33:21)

Abdullah bin Harith says that he never saw any person smile more than the Holy Prophet ["Mishkat" p. 520] Muadh bin Jabal narrates that when he placed his foot into the stirrup of his animal as he was leaving for Yemen, the Holy Prophet advised him, "Display your best character with people"[Malik] (Peace be upon Prophet and every companion)

Narrated by Aisha (May Allah be pleased with the mother of the Muslim Ummah): "The Prophet ﷺ never used foul language, nor did he ever speak harshly. He used to say, 'The best among you are those who have the best manners and character.' "The Messenger of Allah ﷺ had the best character among people." She said, "His character was Qur'an";

Every soul is accountable for its deeds

'Indeed, We shall give life to the dead, and We record that which they send before and that which they leave behind, and of all things We took a complete account in a Clear (مبين) Book [36:12]

This is what is called 'Accountability'. Accountability is the essence of Islam. Qur'an says, "O you who believe, be conscious of Allah and let every soul consider what it sends ahead for tomorrow (Q 59:18). This is the portion which we are missing, and that is why we are under the subjugation of evil powers. Just compare the Muslims of Gaza and the Muslims of other nations. Things will be clear.

As this is the most vital essence of faith but less cared for, I would like to go inside it to understand clearly why the Gazans & Hamas preferred to be genocided rather than making their Book of Deeds dirty in comparison to their counterparts & citizens of other Muslim nations.

The identity of the small natives of Palestine was erased by taking away their homes, their land, their society, their education, their pen, their shelter, their culture, their history, and their ethnicity. Those who remained went back to the state of primitives from their shining civilisation once. This is what the so-called progressive nations jointly aligned to erase Palestine & Palestinian Muslims.

Does it all happen because they are Muslims and because they are upon Islam & Prophet? Progeny of Satan can never bear this. This is a battle between Satan and the believers. Truth vs falsehood. We can't and never justify the repetition of the Holocaust once again in Era 5G under a lame excuse that some terrorists conducted Oct7. This is absurd. The fact is that some nations have united against Palestine for the sake of Israel. And even if it is agreed that terrorists did it, then instead of eradicating the terrorists, they eradicated the whole of Gaza, its Population and whole of the whole infrastructure in a planned way, whereas the

terrorists are still alive. This is purely ethnic cleansing of Palestinians to occupy the whole of Palestine into Israel, in a similar pattern as in the 16th century, when the Europeans did in the land of Red Indians to transform it into the United States of America.

Gaza City before and after: Footage shows destruction wreaked by war.
Image Source: https://m.youtube.com/watch?v=grKsZU2T3Oc

"What you see in not the truth and the truth is that you are unable to see" The truth is what Allah said, " Indeed, We shall give life to the dead, and We record that which they send before and that which they leave behind, and of all things We taken a complete account in a Clear (مبين) *Book [36:12]*

Who can deny that so-called progressive nations today committed the biggest CRIME AGAINST HUMANITY in Era 5 G-2024 when they repeated a holocaust upon more than millions in the name of defence against a few freedom fighters (terrorists) by some. The British also called Netaji, Khudiram and Bhagat Singh terrorists, and hence they finally got rid of them by eradicating all of them. What is new in Gaza, except that it is on a large scale, technologically advanced way, where some political world has united to fulfil their political agenda, irrespective of being a Muslim or Non-Muslim nation, to be honest. The Global citizens will never forgive the sins committed by the pen of the Axis of Genocide and the Axis of Silence.

Recording of Deeds in a Clear Record/Book (كِتَـٰبٍ مُّبِينٍ)

Qur'an says, "Oh man, what has made you so careless about your Lord, the Generous. Indeed, you deny the Day of Judgement. So, do you also deny your beautiful existence in such an organised, fashioned, in due portioned manner that it has arrived by itself. Indeed, over you are guardians, the noble writers (كراما كاتبين), recording everything that you do. Truly, the righteous will be in Bliss and

the wicked will be in hell, burning in the Day of Judgement that you deny, and there is no escape. [82: -6-16]

It's not in one place; the Qur'an has repeatedly asked mankind to take care of every deed as it is being continuously noted down. “And every soul will be held accountable for what it has done.” (Al-Imran 3:182); So, whoever does (من مثقال ذرة) [weight of an indivisible particle] of good will see it, and whoever does (من مثقال ذرة) [weight of an indivisible particle] of evil will see it.” (Al-Zalzalah 99:7-8) “And everything they did is in written records, and everything they did is written in a clear book.” (Qamar 54:52)

“Indeed, We bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register.” (Qur'an 39:69)

And indeed, the record of the righteous is in ‘Illiyyun. And what can make you know what is ‘Illiyyun? It is their destination recorded in a clear register, inscribed.” (Qur'an 56:79-82)

Certainly, We have created mankind and know what their souls whisper to them, and We are closer to them than their jugular vein, when the two receiving angels record your every activity, one seated on your right and another seated on your left. Not a word he utters, and there is an observer (رقيب) vigilant (عتيد) to note it down. So, wait, with death, every truth will be unfolded, which you can’t escape. [50:16-19]

“A person speaks a word without paying attention to it, and it causes him to fall into Hell farther than the distance between the east and the west.” [Muslim]

“And they will destroy themselves by what they speak.” (Al-Qalam 68:11)

Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register [30:12]

There is no injustice in the court of Allah, that is why that day the moth will be sealed, our hands will speak, our eyes will speak, our organs will speak. What a shame. O Lord, save us from the shame of accountability that day. Ameen

“The example of those who spend their wealth in the way of Allah is like that of a seed which sprouts seven ears, in each ear is a hundred grains.” (Al-Baqarah 2:261)

“Actions are judged by their intentions, and every person will be rewarded according to what they intended.” (Bukhari)

“Whoever sets out in the path of Allah with good intentions but does not succeed in completing the action will still be rewarded as if they had accomplished it.” (Muslim)

“Indeed, Allah does not look at your bodies or your appearances, but He looks at your hearts and actions.” (Muslim)

The Messenger of Allah, peace and blessings be upon him, said, “Verily, the angel on the left will raise his pen over the error or sin of a Muslim servant for six periods/hours. If he sincerely regrets it and seeks forgiveness from Allah, the angel will throw it aside. Otherwise, he will record it as one sin.” Source: al-Mu’jam al-Kabīr 7765

The Messenger of Allah, peace and blessings be upon him, said, “Verily, Allah has recorded good and evil deeds, and He made them clear. Whoever intends to perform a good deed but does not do it, Allah will record it as a complete good deed. If he intends to do it and does so, Allah Almighty will record it as ten good deeds, up to seven hundred times as much or even more. If he intends to do an evil deed and does not do it, Allah will record for him one complete good deed. If he does it, Allah will record for him a single evil deed.” Source: Bukhārī 6491, Muslim 131

Three things I swear by, and I will tell you a hadith, so memorise it. He said: A servant’s wealth is not diminished by charity, and no servant is wronged and he is patient over it except that Allah increases him in honour, and no servant opens the door of begging except that Allah opens for him the door of poverty - or a word to that effect - and I will tell you a hadith, so memorize it. He said: The world is for four people: A servant whom Allah has given wealth and knowledge, and he fears his Lord thereby, maintains kinship ties, and acknowledges Allah’s right thereby, then this one has the best status. A servant whom Allah has given knowledge but not wealth, and he is sincere in his intention and says, “If I had wealth, I would do the work of so-and-so,” so he is of the same intention, so their reward is the same. A servant whom Allah has given wealth but not knowledge, He squanders his wealth without knowledge, neither fearing his Lord nor maintaining ties of kinship, nor knowing any right of Allah in it. This is the worst of statuses. And a servant whom Allah has not provided with wealth or knowledge, and he says: If I had wealth, I would do what so-and-so does with it. So his intention is the same, and their sin is equal. Sahih Sunan al-Tirmidhi” (no. 1894).

Whoever comes with a good deed will be rewarded tenfold. But whoever comes with a bad deed will be punished for only one. None will be wronged. [6:160]

From the above 2 hadith, it is clear your destiny is in your own hands by your deeds and by your speech and intentions. So from the next time, ‘O Qur'an haters & burners’ don’t say I am in hell because of my destiny- Nay, it's your own hands that have brought disaster upon you, and that is why there is a Book of Deeds, Day of Judgement and Verdict.

The polytheists argue, “Had Allah willed, neither we nor our forefathers would have worshipped anything other than Him, nor prohibited anything without His command.” So did those before them. Is it not the messengers’ duty only to

deliver ˹the message˺? We surely sent a messenger to every community, saying, "Worship Allah and shun false gods." But some of them were guided by Allah, while others were destined to stray. So, travel throughout the land and see the fate of the deniers! [16:36-37]

[Even after this, if you burn Qur'an and do not fall in love with Islam, then I must cry for you this time, indeed I am not angry for your burning Qur'an or for abusing Prophet (ﷺ) or mocking Muslims…No, no, my eyes are crying for you and my lips are moving with the words asking, "My Lord, is there any way, any means to ask gratitude for granting me Islam?"] I would like to present Sheikh Uthmayeen with the recording of deeds as follows.

According to Sheikh Uthaymin in his book Days of Resurrection- Distribution of the Book of Deeds, the recording of deeds is as follows:

The Recording of Good Deeds

Both good deeds and bad deeds are written in these books. As for the good deeds, the actions a person does are recorded, as are his good intentions and even those deeds he intends to do but may not have done them. So, there are three types of rewarded behaviour: 1) good deeds performed, 2) good intentions, and 3) good deeds intended but not performed.

1. **Good Deeds**: A person's good deeds are written.

2. **Good Intentions:** Intending to do a good deed is also recorded in a person's favour.

But a reward is given for only the intention and not necessarily the action intended. This is based on the hadith of a rich man who spends his wealth in charity and a poor man who says, "If I had wealth, I would do what he does." About these two, the Prophet (ﷺ) said:

He is rewarded for his intention, and the reward is the same for both. [Hadith Tirmidhi-1894]

So both the rich and poor are equally rewarded in intention but not in action. This is also confirmed by the narration in which the poor immigrants of Medina complained to the Prophet (ﷺ) saying, "Oh messenger of Allah, the wealthy have overtaken us (in reward)." The Prophet (ﷺ) said (to catch up with the wealthy in rewards):

Glorify Allah, declare his greatness, and thank him after each prayer thirty-three times.

But when this advice reached the wealthy, they too did likewise. So the poor returned, complaining to the Prophet (ﷺ) again that the rich are now doing both—giving charity and praising Allah after the prayers. Prophet (ﷺ) then said:

That is the favour of Allah He gives to whom he wishes. [Recorded by al-Bukhari and Muslim]

The Prophet (ﷺ) did not reply the second time that the poor, despite their sincere intentions, would have the same reward as the rich indeed. And this is fair because a man who does not perform a certain deed is not the same as the one who does it, yet he may still get a similar reward for the intention alone.

3. **Good Deeds Intended but Not Performed**: The third type of rewarded behaviour, which a person may find written in his book of deeds, is the actions he may sincerely intend to do but did not do. The difference between this type and the second is that for these intentions, he does receive a reward for the action itself. These are the deeds that an individual may intend to do, and perhaps he does as much as he can of such a deed. Then something prevents him from completing the deed. In such a case, a good deed will be recorded based on the statement of Allah:

And whoever leaves his home as an emigrant to Allah and his messenger and then death overtakes him, his reward has already become incumbent upon Allah. [Surah al-Nisa, 4:100]

In this is also good news for students of religious knowledge. For example, if someone intends to study religious knowledge for the purpose of benefiting others with such information, defending the Sunnah of the Prophet (ﷺ) and spreading Allah's religion throughout the earth, yet he is unable to complete his studies—perhaps he dies in the process, for example—he will still have those good deeds recorded for him and he will achieve its rewards.

Even if a person has a habit of performing a particular good deed but for some reason, he is unable to do it under certain circumstances, he still has the good deed recorded for him. The Prophet (ﷺ) said:

When a servant becomes sick or travels, whatever he used to do while residing at home or when healthy will still be recorded for him. [Bukhari]

The Recording of Bad Deeds

As for bad deeds, they are written against a person if: 1) he does a bad deed, 2) he intends and hopes to do the bad deed, and 3) he intends to do the bad deed and tries to commit it, but for some reason, he is unable to.

1. **Bad Deeds:** This is clear; if someone does a bad deed, he has it recorded against him.

2. **Bad Intentions:** Sins an individual intends or hopes to do are also written against him. But like good intentions, he has a bad deed recorded for the intention and not a full bad deed for the action intended. The proof of this is in the same hadith mentioned about good intentions. The Prophet (ﷺ) spoke about a person Allah had provided wealth but no knowledge, so that he aimlessly wasted his

wealth. A person Allah had given neither wealth nor knowledge, then said, "If I had wealth, I would do what he does," admiring the former's wasteful spending. So, the Prophet (ﷺ) said:

He is recorded for his intention, and the sin is the same for both. [Hadith Tirmidhi-1894]

As for an individual intending to do a bad deed but refraining from it, this is of three types:

a) If the person does not do the deed because he was unable, though he tried to do it, he is just like a person who did the bad deed.

b) If he refrains from doing the deed for the sake of Allah, he is rewarded, and

c) If he simply decides not to do it (but not for the sake of Allah) or even if committing the deed did not seriously cross his mind, then he has neither sin nor reward written for him.

3. **Bad Deeds Intended but Not Performed:** These are also recorded against a person as complete bad deeds if the person tried his utmost to do them, based on the statement of the Prophet:

If two Muslims face off with their swords (i.e. if they fight to the death), both are people of the fire.

After hearing this, the companions asked, "Messenger of Allah, we understand about the killer, but why did the one kill too?" He replied:

He also wanted to kill his opponent. [Recorded by al-Bukhari and Muslim.]

Similarly, if someone wanted to drink alcohol but something happened so that he was unable to do it, it is still recorded against him as a bad deed because he tried as much as he could to commit it.

To conclude this topic, we must know that Allah rewards good deeds with rewards greater than the original good deed, but He recompenses a bad deed only equivalent to the original sin; He says:

Whoever comes (on the Day of Judgment) with a good deed will have ten times the like thereof, and whoever comes with an evil deed will not be recompensed except the like thereof, and they will not be wronged. [6:160]

Distribution of the Clear Records (كِتَـٰبٌ مُّبِينٌ) of a man

On that Day, you shall see every person fall on their knees. Every person will be summoned to come forth and see their Record and will be told: "Today you shall be requited for your deeds. This is Our Record, which bears witness against you with truth; We used to record all that you did. [45:28-29]

We have imposed UPON EVERY PERSON his fate upon his neck. And we will produce for him, on the Day of Resurrection, a record which he will find spread

open. It will be said to him, “Read your book. You are sufficient today as a reckoner against yourself. [17:13-14]

There is no activity you may be engaged in or portion of the Qur'an you may be reciting, nor any deed you may be doing, except that We are a Witness over you while doing it. Not even an (من مثقال ذرة) [weight of an indivisible particle] is hidden from your Lord on earth or in heaven; nor anything smaller or larger than that, but is written in a (كتاب مبين) Clear Book [10:61]

"And the Book will be placed, and you will see the criminals fearful of that within it, and they will say, 'Oh, woe to us! What is this Book that leaves nothing small or great except that it has enumerated it?' And they will find therein everything they did, present before them. And your Lord does injustice to no one."[18:49]

On that Day, he whose Record is given to him in his right hand will say: “Lo! Read my Record! Verily, I was sure that I would face my account.” Then he shall find himself in a life of bliss; in a lofty Garden, the clusters of whose fruit will be hanging low to be within reach (of the inmates of Paradise). (They will be told) “Eat and drink with good cheer as a reward for the good deeds you did in the days that have passed by.” [69:19-24]

As for those who are given their record in their right hand, they will have an easy reckoning and will return to their people joyfully. [84:7-9]

The man is informed about his destination right from his death that is evident from the verses of Qur'an. Then in the Barzakh (the place where souls are collected after death) till the resurrection it is either kept in pleasure or in torment according to his deeds and destiny. Some verses in this regard are worth noticing.

And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands, [saying], "Discharge your souls! Today, you will be awarded the punishment of [extreme] humiliation." [6:93]

If you could see, when the angels take the souls of the unbelievers (at death), how they smite their faces and their backs, saying: taste the penalty of the blazing fire. Because of the deeds which your own hands sent forth: For God is never unjust to his servants. (8:50-51)

"O woe to us! Who has raised us from our sleeping place?" [The reply will be], "This is what the Most Merciful had promised, and the messengers told the truth." [Qur'an 36:52]

If only you could see when the angels take the souls of the disbelievers, beating their faces and backs, saying, “Taste the torment of burning! This is ˹the reward˺ for what your hands have done. And Allah is never unjust to ˹His˺ creation.”[8:50-51

Those whose souls the angels seize while they wrong themselves will then offer full submission and say falsely, “We did not do any evil.” The angels will say,

"No! Surely Allah fully knows what you used to do. So enter the gates of Hell, to stay there forever. Indeed, what an evil home for the arrogant!" And when it is said to those mindful of Allah, "What has your Lord revealed?" They say, "All the best!" For those who do good in this world, there is goodness. But far better is the eternal Home of the Hereafter. How excellent indeed is the home of the righteous: the Gardens of Eternity, which they will enter, under which rivers flow. In it they will have whatever they desire. This is how Allah rewards the righteous — those whose souls the angels take while they are virtuous, saying to them, "Peace be upon you! Enter Paradise for what you used to do." Are they only awaiting the coming of the angels or the command of your Lord,' O Prophet? So were those before them. And Allah never wronged them, but it was they who wronged themselves. Then the evil consequences of their deeds overtook them, and they were overwhelmed by what they used to ridicule. [16:28-36]

That is, he will be overjoyed as soon as he receives his record and will show it to his companions as declared in verse 84:7-9

[As for those who are given their record in their right hand, they will have an easy reckoning and will return to their people joyfully.]

"But those who disbelieved in Our Ayaat (proofs, evidence, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell)" [Al-Balad 90:19]

As for him whose Record will be given to him in his left hand, he will exclaim: "Would that I had never been given my Record and had not known my account. Oh! Would that the death that came to me in the world had made an end of me! My riches have not availed me, and my authority has vanished." (A command will be issued): "Seize him and shackle him, then cast him in the Fire, then fasten him with a chain, seventy cubits long. He would not believe in Allah, the Greatest, nor would he urge the feeding of the poor. Today he has been left here friendless; and has no food except the filth from the washing of wounds, which only the sinners will eat." [69:25-37]

And as for those who are given their record in their left hand from behind their backs, he will say, " Oh, would that I had not been given my book, 69:25 (I should not have been given this record in front of everyone, instead of granting the same secretly whatever punishment I deserved. What a shame before all mankind. This is a great humiliation to hand over their Book of Deeds from backside, so that their destination is publicly declared.

So, "He will cry out for destruction, and will burn in the blazing Fire., For they used to be under a haughty illusion among their people, thinking they would never return to Allah. Indeed, His Lord was watching over Him, [84:10-15]

So what we see is not always the truth, and what we cannot see is not out of mind. [But Nay, I swear by what you see, and whatever you cannot see! [69:38-39]

So it is clear that the Book of Deeds will be handed over in 2 ways to the humans on the day of Judgment. In the right hand from the front to the believers & in the left hand from the backside to the deniers. Successful are those who will be handed over the scroll of deeds into their right hand &

"Whoever comes with a good deed will be rewarded, ten times multiplied. But whoever comes with a bad deed will be punished for only one. None will be wronged". [Qur'an 6:160] (wow, سُبْحانَ الله, awesome الله أكبر) Falling in love with Allah-after reading both Bible & Talmud & all Hindu Scriptures. Who will deny Allah after reading this blessed revelation under verse 6:160

How can a man deny accountability for his deeds after conducting Genocide in Gaza? Beware Genociders & its alliances... “What you see is not the truth, & the truth is what you cannot see” Gaza Genocide & Palestine Genocide is to eradicate indigenous natives from the land, but Allah has written something else which we cannot see and understand except that when they die, Angels say to them “Enter Paradise!” He said, “If only my people knew what they did and how my Lord has forgiven me and made me one of the honoured ones.”[36:26-27] Qur'an says, “O you who believe, be conscious of Allah & let every soul consider what it sends ahead for tomorrow (59:18). This is the portion which we are missing if we just compare the Muslims of Gaza under Gaza Genocide & the Muslims of other nations. Things will be clear. They know martyrs don’t die as Allah said, “Never say that those martyred in the cause of Allah are dead—in fact, they are alive! But you do not perceive it.

And that He might make evident those who are hypocrites. For it was said to them, "Come, fight in the way of Allah or [at least] defend." They said, "If we had known there would be] battle, we would have followed you." They were nearer to disbelief that day than to faith, saying with their mouths what was not in their hearts. And Allah is most knowing of what they conceal -Those who sat at home, saying about their brothers, “Had they listened to us, they would not have been killed.” Say, O Prophet, “Try not to die if what you say is true! “Never think of those martyred in the cause of Allah as dead. They are alive with their Lord, well provided for, rejoicing in Allah’s bounties and being delighted for those yet to join them. There will be no fear for them, nor will they grieve. They are joyful for receiving Allah’s grace and bounty, and that Allah does not deny the reward of the believers. ˹As for˺ those who responded to the call of Allah and His Messenger after their injury,1 those of them who did good and were mindful ˹of Allah˺ will have a great reward. Those who were warned, “Your enemies have mobilised their forces against you, so fear them,” the warning only made them grow stronger in faith, and they replied, “Allah alone is sufficient as an aid for us and He is the best Protector. “So they returned with Allah’s favours and grace, suffering no harm. For they sought to please Allah. And surely Allah is ˹the˺ Lord of infinite bounty. It is none but Satan who frightens (you) of his friends. So, do not fear them; but fear Me, if you are believers. [3:167-175]

We will certainly test you with a touch of fear and famine and loss of property, life, and crops. Give good news to those who patiently endure—who say, when struck by a disaster, "Surely to Allah we belong and to Him we will ˹all˺ return." They are the ones who will receive Allah's blessings and mercy. And it is they who are ˹rightly˺ guided. [2:154-157]

Both belief & disbelief are granted directly by Allah. It is not upon humans directly. A man should be just HONEST, I repeat, honesty brings eeman; otherwise, Allah doesn't bother & He never grants eeman to the liars, rebellious, deniers, haters & apostates. Gaza is at the peak of eeman now

Qur'an The wise (36:1-2) How can a Book become wise if Qur'an is just a Book, because Qur'an replies: Why are we humans, what is our purpose, & What is after death? What arrived in the 6th CE was indeed a light from heaven, & after 1500 yrs, there is once again evil darkness, there is human conducting human bloodshed in Gaza under Gaza Genocide in Palestine under the name of Palestine Holocaust.

But Nay, I swear by what you see, and whatever you cannot see! [69:38-39]

On the Day of Judgment, the Prophet (ﷺ)said, Allah has written down the good and the evil deeds, and then He explained them. So, whoever intends to do a good deed but does not do it, Allah writes it down for him as a complete good deed. If he intends to do it and does, Allah writes it down for him as ten good deeds seven hundred times, many times more. And whoever intends to do an evil deed but does not do it, Allah writes it down for him as a complete good deed. If he intends to do it and does, Allah writes it down for him as one evil deed." (Bukhari and Muslim)

"Read your book; today, you are accountable for yourself." "Sufficient for you is your own self this Day; you will be brought forward as your Reckoner." (Qur'an 79:38) "Verily, he used not to believe in Allah, the Greatest" [69:33] "Verily, he thought that he would never come back (to Us)!" [84:14] i.e., he thought that he would never return to Allah. "But those who disbelieved in Our Verses, they are those on the Left Hand (the dwellers of Hell)" [90:19]

Finally, it is a clear statement that taking the book in the left hand is something that is limited to the deniers and disbelievers only.

According to this hadith, narrated by Bukhari (2441), Muslim (2768) and Ibn Maajah (183) from Safwaan ibn Muhriz al-Maazini who said: Whilst I was walking with Ibn 'Umar (may Allah be pleased with him), holding his hand, a man came up to him and said: "What did you hear the Messenger of Allah (peace and blessings of Allah be upon him) say about al-najwa (the secret conversation that Allah will have with His slaves on the Day of Resurrection)?" He said: "I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: 'Allah will draw the believer close to Him and He will screen him, then He will say: "Do you admit such and such a sin? Do you admit such and such a sin?" And

he will say: “Yes, O Lord.” Then, when he has admitted his sins and thinks that he is doomed, Allah will say: “I concealed them for you in the world, and I forgive you for them today.” Then he will be given the book of his good deeds [Ibn Maajah adds: In his right hand]. As for the deniers and the disbelievers and the hypocrites, they will be called to account openly before all people. Those are the ones who not only denied Allah but also used to spread lies about Allah.”

So, the obedient believer who will be saved from punishment will take his book in his right hand. This is indicated by the context of the verses. The simple reckoning will be merely showing his deeds without discussing them. If a person’s deeds are discussed, he will be punished or doomed to Hell, as is narrated from the Prophet (ﷺ) (peace and blessings of Allah be upon him.

As for the sinners among those who believed there are differences in opinion but in Qur'an there is only 2 way, one from front in right hand and another from backside, lefthand, it is assumed that that they will take their books in their right hands, it was said that they will take them before they enter the Fire, and that will be a sign that they will not abide therein forever. And it was said that they will take them after they are brought out of the Fire. And Allah knows best."(Lawaami’ al-Anwaar al-Bahiyyah, 2/183)

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) was asked: About a believer who sins, will he take his book in his right hand or his left hand? He replied: He will take it in his right hand."(Al-As’ilah al-Mulhaqah bi Sharh al-Safaareeniyyah, p. 500).

It seems – and Allah knows best – that no one will take his book in his left hand except the deniers and the disbelievers, as is apparent from the verse below

“Say, ‘O My servants who have harmed yourselves by your actions, do not despair of Allah’s mercy. Indeed, Allah forgives all sins. Indeed, He is the Forgiving, the Merciful.'” (39:53)

The Deeds will be weighed

The Balance that weighs will be set up:

According to Al-Qurtubi, “When the Reckoning is completed, then people’s deeds will be weighed, because the weighing has to do with reward and punishment. So it is apt that it should come after the Reckoning. The Reckoning is to evaluate the deeds, and the weighing is to determine the amount of reward or punishment.”

And We shall set up Balances of justice [may be balances for each person or balances to weigh each category like deeds, actions, speech, records, etc.] on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed (whether good or evil), we will bring it. And Sufficient are We to take account [21:47]

And the weighing that Day will be the truth. So those whose scales are heavy—it is they who will be the successful. Glad tidings for those whose scales will weigh heavily. And those whose scales are light—they are the ones who will lose themselves for what injustice they were doing toward Our verses. [7:8-9]

It means the Balance is a real Balance, with two pans, in which people's deeds will be weighed. The plural from in the verse indicates that there will numerous balances and according to some scholar each soul will have its own balance setup for weighing.

According to some scholars, there will be a balance according to this Hadith. The Prophet (ﷺ)(peace and blessings of Allah be upon him): "The Balance will be set up on the Day of Resurrection, and if the heavens and the earth were to be weighed in it, it would be sufficient to carry them. And the angels will say, 'O Lord, who is this for?' Allah will say, 'For whomsoever I will from among My slaves.'" (al-Silsilat al-Sahihah, 941). They interpret the verse in which the plural form is mentioned as referring to the large number of things to be weighed, namely, words, deeds, records and people.

Prophet (ﷺ) (peace and blessings of Allah be upon him) said: "Two words which are light on the tongue but will weigh heavily in the Balance and are beloved to the Most Merciful: Subhan Allah il-'Azim, Subhan Allahi wa bi Hamdihi (Glory be to Allah the Almighty, Glory and praise be to Allah)." (Narrated by al-Bukhari, 6406)

Prophet (ﷺ) (peace and blessings of Allah be upon him) say, 'There is nothing that will be placed in the Balance that will weigh more heavily than a good attitude. A man with a good attitude will attain thereby the status of one who fasts and prays (a great deal).'" (Sahih Sunan al-Tirmidhi, 1629)

The Messenger of Allah (peace and blessings of Allah be upon him) said: "Allah will separate a man belonging to my ummah in the presence of all creatures and will spread ninety-nine scrolls for him, each scroll extending as far as the eye can see. Then He will say, 'Do you object to anything in this? Have my scribes who keep note wronged you?' He will say, 'No, my Lord.' He will ask him, 'Do you have any excuse?' He will say, 'No, my Lord.' Allah will say, 'On the contrary, you have with Us a good deed, and you will not be wronged this Day.' A slip of paper will then be brought out, on which are the words 'Ashhadu an la ilaha ill-Allah wa ashhadu anna Muhammadan 'abduhu wa rasuluhu (I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and His Messenger).' Allah will say, 'Bring your weight (i.e., the scrolls).' The man will say, 'O Lord, what is this slip of paper in comparison to these scrolls?' And He will reply, 'You will not be wronged.' The scrolls will then be put in one side of the Balance and the slip of paper on the other, and the scrolls will become light and the slip of paper heavy, for nothing could compare in weight to the name of Allah." (Sahih Sunan al-Tirmidhi, 2127)

The Messenger of Allah (peace and blessings of Allah be upon him) said: "A huge fat man will be brought on the Day of Resurrection, and he will not weigh more before Allah than the wing of a gnat. Recite: 'and on the Day of Resurrection, We shall assign no weight for them' [Al-Kahf 18:105 – interpretation of the meaning]." (Narrated by al-Bukhari, 4729)

It is also indicated by the fact that Ibn Mas'ud was trying to break a siwak branch from an arak tree, and he had thin legs, and the wind started to buffet him, so the people laughed at him. The Messenger of Allah (peace and blessings of Allah be upon him) said, "What are you laughing at?" They said, "O Prophet (ﷺ)of Allah, because his legs are so thin." He said, "By the One in Whose Hand is my soul, they will weigh more heavily in the Balance than Mount Uhud." Its isnad was classed as hasan by al-Albani in Sharh al-Tahhawiyyah, no. 571, p. 418

So, it is established that words, deeds, records and people will be weighed.

However, Allah is Most Merciful and Entirely Merciful. This can be understood from this Hadith

The Messenger of Allah, peace and blessings be upon him, said, "Verily, Allah has one hundred mercies and He sent down a single part of them between the jinn, the humans, the animals, and the insects, by which they are compassionate and merciful to each other, such as the compassion of a beast for its offspring (This is merciful). Allah kept ninety-nine mercies by which He will show mercy to His servants, the believers only, that Day, on the day of Horror, a Day of Judgement, on the Day of Resurrection. (This portion of Mercy is called Entirely merciful (some translate ar-rahman nir rahem as Most merciful Most beneficent)." [Muslim 2752]

An example will make it clear:

"The last person to enter paradise will be a man who will walk once, stumble once and be burned by the Fire once. Once he gets past it, he will turn around and face it, saying, 'Blessed be the One Who has saved me from you. God has given me something that He has not given to the first and the last.'

Then a tree will be raised for him, and he will say, 'O my Lord, bring me closer to this tree so that I may shelter in its shade and drink of its water.' God, may He be glorified and exalted, will say, 'O son of Adam, perhaps if I grant you this, you will ask Me for something else?' He will say, 'No, O Lord, ' and he will promise that he will not ask Him for anything else, and his Lord will excuse him because he has seen something that he has no patience to resist. So, he will be brought near to it and he will shelter in its shade and drink of its water.

Then another tree will be raised for him that is more beautiful than the first, and he will say, 'O my Lord, bring me closer to this tree so that I may drink of its water and shelter in its shade, and I will not ask you for anything else.' He will say, 'O son of Adam, did you not promise Me that you would not ask Me for

anything else?' He will say, 'Perhaps if I bring you near to it, you will ask Me for something else. 'He will promise that he will not ask Him for anything else, and his Lord will excuse him because he has seen something that he has no patience to resist. So, he will be brought near to it and he will shelter in its shade and drink of its water.

Then another tree will be raised for him at the gate of Paradise that is more beautiful than the first two, and he will say, 'O My Lord, bring me closer to this tree so that I may shelter in its shade and drink of its water, and I will not ask You for anything else.' He will say, 'O son of Adam, did you not promise Me that you would not ask Me for anything else?' He will say, 'Yes, O Lord, I will not ask you for anything else.' His Lord will excuse him because he has seen something which he has no patience to resist. He will be brought close to it, and when he draws close to it, he will hear the voices of the people of Paradise and will say, 'O Lord, admit me therein.' He will say: 'O son of Adam, what will make you stop asking? Will it please you if I give you the world and as much again?' He will say, 'O Lord, are You making fun of me when You are the Lord of the Worlds?'

Ibn Masud (the companion narrating this beautiful narration) smiled and said, "Why don't you ask me why I am smiling?"

They said, "Why are you smiling?"

He said: "This is how the Messenger of God, may the mercy and blessings of God be upon him, smiled, and they (the companions around the Prophet) asked: 'Why are you smiling, O Messenger of God?"

He said: "Because the Lord of the Worlds will smile when he says, 'Are You making fun of me when You are the Lord of the Worlds?' and (God) will say: 'Do you think I am making fun of you? Nay, I am not making fun of you, but I am Allah, Able to do whatever I will." (Muslim)

So the Scales and Book of Deeds are the authority of His deeds, but Allah the Almighty will expose His Mercy to His followers into the extent of so much that it will overcome all his sin and errors and ultimately, he will be forgiven whether directly or after punishment whatever 'due to His belief and faith in Allah'. Herein He is all powerful and He shows His rule and command over not only humans, angels, prophets and messengers but over the scale of balances and the book of deeds. Even if his book of deeds filled with all the good deeds and scales heavy with good works but it will be ZERO if there is no faith in Allah and there is no belief and as the story goes above even if His book of deeds filled with sins and scales heavy with errors is presented to Allah, Allah The Almighty will overrule it and forgive, as He has nourished faith and belief in Him which is the passport for success that Day.

The Messenger of Allah, peace and blessings be upon him, said, "Whoever wants to be in the shade of Allah, let him be the one who is in hardship or reduce his debt." [Aḥmad 15520]

The Messenger of Allah, peace and blessings be upon him, said, “Whoever relieves the hardship of a believer in this world, Allah will relieve his hardship on the Day of Resurrection. Whoever helps ease one in difficulty, Allah will make it easy for him in this world and the Hereafter. Whoever conceals the faults of a Muslim, Allah will conceal his faults in this world and the Hereafter. Allah helps the servant as long as he helps his brother. Whoever travels a path in search of knowledge, Allah will make easy for him a path to Paradise. People do not gather in the houses of Allah, reciting the Book of Allah and studying it together, but that tranquillity will descend upon them, mercy will cover them, angels will surround them, and Allah will mention them to those near Him. Whoever is slow to good deeds will not be hastened by his lineage.” [Source: Ṣaḥīḥ Muslim 2699]

According to Sheikh Uthaymin in his book Days of Resurrection- Distribution of the Book of Deeds, the recording of deeds is as follows:

Whoever starts (or sets an example of) something good in Islam, will have a reward for it, and a reward equal to that of everyone who does it after him, without that detracting from their reward in the slightest.
Whoever starts (or sets an example of) something evil in Islam, will bear the burden for that, and a burden equal to that of everyone who does it after him, without that detracting from their burden in the slightest. [Muslim]

Distribution of the Books of Deeds

About the distribution of these books and the ways in which people will receive them, Allah (تعالى) says:

Then as for he who is given his record in his right hand, he will be judged with an easy reckoning, and he will return to his people in happiness. But as for he who is given his record behind his back, he will cry out for destruction, and he will burn in a blaze. [Surah al-Inshiqaq, 84:7-12]

And he says: But as for he who is given his record in his left hand, he will say, “Oh, I wish I had never been given my record.” [Surah al-Haqqah, 69:25]

On the Day of Judgment, people will receive their books of deeds in different ways. Some will be given their books in their right hands – these are the believers. This is also an indication that the right hand is more honourable, and so a believer is given his book in his right hand. When the believer receives his book of deeds, he will take it with his right hand, rejoice, and then cry out:

So as for he who is given his record in his right hand, he will say, “Here, read my record!” [Surah al-Haqqah, 69:19]

But as for a disbeliever in Allah, he receives his book of deeds in his left hand or from behind his back. He will then cry out for destruction:

But as for he who is given his record in his left hand, he will say, "Oh, I wish I had never been given my record and had never known what my account was. [Surah al-Haqqah, 69:25-26.]

So, how people receive their books of deeds is of three types: in the right hand, in the left hand, and behind the back. But these three types are only different in description and are not three separate ways books will be distributed. This is because if an individual receives his book of deeds from behind his back, he is at the same time given his book in his left hand—he takes it with his left hand, reaching his hand behind him. And since he receives his book with his left hand, he is known as one of the "People of the Left." [82] He receives his book behind his back because during his life, he turned his back on the book of Allah. So, it is only befitting that in return, he is given his book of deeds from behind his back, and Allah knows best.

To conclude, Allah (سبحانه وتعالى/ The Almighty) says:

Every person We have imposed his fate upon his neck. And we will produce for him, on the Day of Resurrection, a record which he will find spread open. (It will be said to him,) "Read your book. You are sufficient today as a reckoner against yourself. [Surah al-Isra, 17:13-14.]

As for his fate (i.e. his deeds) imposed on his neck, this is the most befitting attachment for a person's deeds – bound to his neck – because he will never be separated from them until he dies. He will find his book open; he neither expends effort nor does he find difficulty in opening it. "Read your book" Read what has been written for or against you. "Your self is sufficient as a reckoner against you today ". This is the perfection of justice and fairness – that the individual will be responsible for taking himself to account.

We have in front of us now a door we may close on every bad deed, every sin: repentance. Regardless of how great a sin may be, when someone repents to Allah, he will forgive him. Even if a person continuously repeated the same sin but he repents, Allah will forgive him. The matter is still within our hands, so we must ensure that nothing is written in this book except righteous deeds before Allah judges' creation.

Allah says, "Whoever does a good deed will have ten times the reward for it or even more. And whoever does a bad deed will have a single bad deed for it, or I will forgive it. Whoever comes close to me a hand-span, I will come close to him an arm's length; and whoever comes close to me an arm's length, I will come close to him the distance of two outstretched arms. Whoever comes to me walking, I will come to him running. And whoever meets me with the earth full of sins but associated nothing with me in worship, I will meet him with as much forgiveness." [MUSLIM]

Gaza Genocide Palestine Genocide is upon Muslims. It would never have happened if it were in some of the Christian-dominated Western lands. Let it be

clear. So why is the God of Muslims silent? Let Him come with His team of angels to save His followers. Really. What if something more horrible has been decided by Allah

"As for him whose Record will be given to him in his left hand, he will exclaim: "Would that I had never been given my Record and had not known my account. Oh! Would that the death that came to me in the world had made an end of me! My riches have not availed me, and my power and authority have vanished." So, it will be announced: "Seize him and shackle him, and cast him in the Gehenna (Sheol, Hades) and fasten him with a chain, seventy cubits long. He used to be a denier of Allah, the Greatest; nor would he provide the rights of the poor and urge the feeding of the needy. Where are his alliances? Today he has been left here alone, friendless; so take away his sustenance and grant him no food except the filth from the washing of wounds of the hell-ians, which will be provided to them for their food." [69:25-37]

Why is there no help from Allah

Allah has already replied to those in the 6th century CE, who are propagating why is the God of Muslims, Allah, is silent in the genocide of His followers in Gaza. It is because Allah has reserved His reply to them on the Day when they will understand the real pain of burning in Fire, the real pain of starvation, the real pain of thirst, the real pain of wounds, the real pain of dehumanisation, the real pain of amputation without anaesthesia, the real pain of losing sweet homes, the real pain of losing the near and dear ones and the REAL PAIN OF CAPTIVITY, ETERNAL. Is it clear now? Let us connect it with the Gaza Genocide…...

O Prophet, give an example of the people of the town to whom the Messenger was sent. We sent two messengers to them, and they rejected both. So, We strengthened them with a third Messenger, and they together said, indeed we are Messengers sent to you by Allah. So, the people replied, "You are only humans like us, and the Most Compassionate has not revealed anything to us. You are simply lying!" They said, "Our Lord knows that we are messengers to you, and we only must deliver the message of Allah to you, The people replied, "We see you as a bad omen for us. If you do not stop preaching, we will certainly stone you to death, and you will be touched with a painful punishment from us." They said, "Your bad omen is with yourselves. How do you take it as a bad omen if you are given good counsel? Rather, you are a people who cross all limits." [36:13-19]

[Now compare it with the people of Gaza, Muslims, Gaza Genocide, the Qur'an burners, Qur'an haters & Muslim haters. Has anything changed, not at all, dot to dot same people, same situation, same speech, same dumbness and same way of

barbarism, inhumanity and cruel wickedness against those who advise righteousness, Muslims.

And there came from the farthest end of the city a man, running. He said, "O my people, follow them, they are Messengers from our Lord. Follow them who ask no reward of you for guidance and are themselves rightly guided. And why should I not worship the One Who has created me, and to Whom we will all return? How could I take, besides Him, other gods whose intercession would not be of any benefit to me, nor could they save me if the Most Compassionate intended to harm me? Then, truly, I should be in error manifest. I believe in your Lord, so listen to me.' But they killed him, and the Angels said, "Enter Paradise!" He said, "If only my people knew what they did and how my Lord has forgiven me, and made me one of the honoured ones." (36:20-27)

[Compare it with the Gaza Genocide and the Genociders. I don't need to elaborate it to the Muslim nations who are busy serving the taghut nations, as there are honourable aalims and muftis, and scholars available there. Now listen to what Allah replied...]

We did not send any soldiers from the heavens against his people after his death, to retaliate, nor did We need to do such things. It was just one sound (صيحة) and they all fell dead. Oh! Pity upon these humans, when Messengers from the Lord come to them, they mock them. Have they not seen how many nations before them did We destroy? Thereafter, there is no return after that, and then they all will be brought before Us [36:29-32]

He is a Rabbi. He just repeated the verses from Psalm 137:9, and he is not at all in an illusion that he is doing something wrong because it's their God who commands what he said.

And look what the Qur'an says,

"Whoever kills a soul unless for a soul or corruption [done] in the land—it is as if he had slain mankind entirely. And whoever saves one—it is as if he had saved mankind entirely." (5:32) Indeed, the most honourable of

you in the sight of Allah is the most righteous of you." (49:13) “O you who believe! Stand out firmly for justice, as witnesses to Allah—even if it be against yourselves, your parents, or your kin...” (4:135)

Jewish rabbi encourages killing Gazans, even children
'Not every soul shall live,' says head of Shirat Moshe religious school in Jaffa
Anadolu Staff | 09.03.2024 - Update : 09.03.2024
https://www.aa.com.tr/en/middle-east/jewish-rabbi-encourages-killing-gazans-even-children/3159767#

Blessed shall he be who takes your little ones and dashes them against the rock! [Psalm 137:99] ***Will you still burn Quran?***

Psalm 137:9 expresses a desire for vengeance, stating, "Happy is the one who seizes your infants and dashes them against the rocks." This verse reflects the deep pain and anger of the Israelites during their Babylonian exile, highlighting their longing for justice against their oppressors by smashing their infants and babies' heads into the rocks of the mountain. Today, they are implementing the same upon the oppressed (not upon the oppressor) according to their scripture’s horrible verses, but no one burns it. Have people taken these lines in between Psalm 137:9 as normal, even in retaliation? Then I am not insane to agree with them. Perhaps this is the reason these insane people justify the burning of the Qur'an because it teaches humanity, justice and righteousness. That is why the Qur'an said, “ Ya Sin يسٓ By The Wise Qur'an” [36:1-2]. If we compare its verses with the previous scripture available today, we can decide why the Qur'an has addressed itself as a Wise Book.

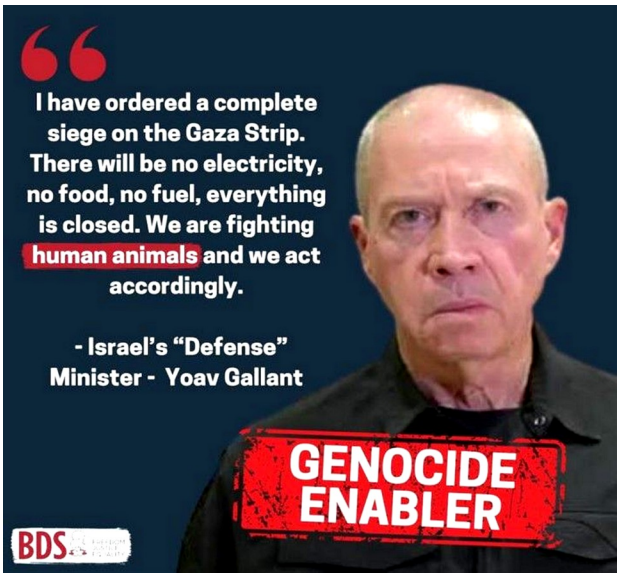
And look what the Qur'an says,

“Whoever kills a soul unless for a soul or corruption [done] in the land—it is as if he had slain mankind entirely. And whoever saves one—it is as if he had saved mankind entirely.” (5:32) Indeed, the most honourable of you in the sight of Allah is the most righteous of you." (49:13) “O you who believe! Stand out firmly for justice, as witnesses to Allah—even if it be against yourselves, your parents, or your kin...” (4:135) **[Still, will you burn Qur’an again then]**

By the way, you ask why Allah is silent when Muslims are being butchered in Gaza by non-Muslim forces. The reply is in this climax, of the shamelessness upon the earth... those who are starving humans by looting and burning their food

are invited by Arabs to party with their Genociders. This much has our morality fallen that we are enjoying a lavish party with the Genociders who are killing innocent human beings in the name of terrorism. Oh, come on, this is too much. May Allah take note of this and don't say that the help of Allah is not arriving.

The Ministry level of a nation speaking like this, is it Okay?


I have ordered a complete siege on the Gaza Strip. There will be no electricity, no food, no fuel, everything is closed. We are fighting human animals and we act accordingly.
- Israel's "Defense" Minister - Yoav Gallant
GENOCIDE ENABLER
BDS

But Yes, He spoke the truth. Today after 3years there is no Gaza, No Gazans, except their ghosts. They did it. The starved them all to death in front of the every impotent nations. But the most shameful is the behaviour of the Muslims Nations who not only preferred to remain silent like every other nations but enjoying the Iftar party with the Genociders. Is it fear of Israel?

Arabs hosted an Iftar party with Israeli diplomats, and we asked why the help of Allah is not arriving....

Is it justified to expect help from Allah in this situation?

It's the Iftar party of Arabs with Israel who are starving Gaza under Gaza Genocide 23-25, and continuing… and the truth is horrible deaths of innocent babies and children…

Here, the Wisdom of the Quran (36:1-2) is defined, after the Gaza Genocide by the alliance of the civilised nations in Era 5G, starving children like this. Is it because they are poor, being Muslims?

Ashamed to call myself HUMAN, with no conscience

Shame!

It's all about imperialism.

Is it justified to expect help from Allah in this situation?